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NEERING FOR JESUS

THE STORY OF
RIETTA HALL SHUCK

THOMAS S. DUNAWAY



PIONEERING FOR JESUS

The Story of Henrietta Hall Shuck



Henrietta „Shuck

PIONEERING FOR JESUS

THE STORY OF
HENRIETTA HALL SHUCK

By THOMAS S. DUNAWAY, D.D.

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DEDICATED
TO
MY WIFE
THE CROWN OF ALL
MY EARTHLY JOYS

FOREWORD

When some of our denominational leaders first suggested that I write a biography of Mrs. Shuck, the obstacles seemed too great to one "cribbed, cabined, and confined" in a hospital. However, my friends spared no pains in aiding me to secure the necessary source material, and otherwise enabled me to overcome the difficulties that at first seemed so great.

Mrs. Shuck wrote only four letters to the Board, but she wrote many to her friends and relatives in the homeland. In 1846, Dr. J. B. Jeter gathered these letters together, and published them in a volume entitled "A Memoir of Mrs. Shuck." This must forever remain the chief source of material for any book about her. In addition, I have secured original letters and a part of her *Journal*, through her niece, Mrs. Henrietta Hall Mallory. The files of the *Religious Herald* and of the *Baptist Missionary Magazine* have yielded further material. Mrs. Florence R. Chowning, from a treasured memory, gave some trustworthy tradition about the Halls' home at Merry Point. Mrs. W. M. Pinckard did the necessary research work among the old court records in the Lancaster County Clerk's office. Mrs. John B. Grimes, Mrs. R. E. Booker, Dr. T. B. Ray and others aided in securing the illustrations. My dear friend, Dr. J. H. Franklin, foreign secretary of the American Baptist Foreign Mission Society, who has kindly furnished the Introduction, also generously consented to place at the disposal of anyone I might designate the original correspondence between the Shucks and the Board. He

furnished, also, several of the illustrations. Dr. Garnett Ryland aided me in many ways. Mrs. Douglass Scarborough McDaniel, Mrs. Julian P. Thomas and Dr. R. H. Pitt were good enough to read over the manuscript and offer most valuable suggestions.

Miss Blanche Sydnor White helped me in innumerable ways, from the beginning clear through to the end. She, it was, who went to New York for me and secured data from the original documents there. Moreover, she read each successive draft of the manuscript; and we conferred all the way along as to matter and arrangement. Furthermore, through her influence the Board of the W.M.U. graciously agreed to do the necessary initial financing, and to provide stenographers as I might require.

To one and all of these kind friends, I am deeply grateful. Like Uzziah of old, I have been "marvelously helped." My friends and I have written this book. We send it forth with the prayer that it may in some way help forward the Kingdom of God.

T. S. DUNAWAY.

Memorial Hospital,
Richmond, Virginia,
June 3, 1930.

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INTRODUCTION

There is a tradition to the effect that after Plutarch had visited all the countries known to him, he declared he had found cities without walls, cities without money, and cities without a written language, but he was sure there never would be found a city without a place of worship of some description. Today we live in a world far larger than the one which Plutarch knew, whose inhabitants are greatly advanced in their knowledge of the universe about them, but the deepest yearning of mankind continues to be its quest for the Invisible. "Oh, that I knew where I might find him" still represents humanity's highest aspiration. Idols in Africa, temples in India, ancient shrines in Asia, chapels and cathedrals in western lands, with their countless worshipers, all testify to a world-wide heart-hunger.

This ageless search for the Unseen is far more than an intellectual desire. In one of his war-time novels Mr. H. G. Wells makes one of his characters say: "Life begins nowhere and ends nowhere except in God"—therefore we must tell all men about him. Historians in plenty testify that in his inner soul man becomes like the god he worships; that inevitably one's character is made or marred by that conception of the Highest to which one surrenders life itself in adoration. If that be true, everyone is under a sacred obligation to share with others every experience, discovery or revelation that has satisfied his own soul in its search for God.

It must be confessed, however, that for a good many centuries Christians in general were apathetic with

reference to the obligation and privilege of sharing Christ with others. Here and there on the Continent of Europe there were individuals in recent centuries who desired to witness for Christ to the uttermost parts of the earth. In England there were a few souls in the last decade of the eighteenth century who desired "to go far hence to the Gentiles." In America several students at Williams College in 1807 held the famous haystack meeting and confessed their desire to make Christ known to all the world. Several years later Adoniram Judson and Ann Hasseltine Judson and Luther Rice sailed for India. The story of the Judsons spread over the land and slowly their spirit gripped others. A modest little woman in the Northern Neck of Virginia felt compelled to offer her life to God to be used in spreading the knowledge of Christ. She saw no likelihood of her dream being realized, for it appeared to be impossible for her, an unmarried young woman, to secure appointment. At the same time, however, a young man in another section of Virginia was being stirred by a desire to go abroad with the story of Christ. In the providence of God the two young people, reared in rural sections of the Old Dominion, were thrown together and became man and wife. They secured missionary appointment, and were the first married missionaries ever sent from America for service among the Chinese people. Mrs. Shuck was the first American woman to go as a missionary to China.

My dear friend, Dr. Thomas S. Dunaway, confined to his bed continuously for the last nine years and more, had learned that Mrs. J. L. Shuck, who was reared in our beloved Virginia, was not only the first American woman commissioned for missionary service in China, but that she started the first Christian school ever conducted for

Chinese children in China, and organized the first Protestant church in that land. Dr. Dunaway felt that the story of such American pioneers in mission work in China should be given to the world, and despite all difficulties he has procured original documents or sent loving friends here and there to secure information, and although himself an invalid, he has made a distinctive contribution to the literature of Christian missions.

It is estimated that now there are about 400,000 evangelical Christians in China. It is interesting, therefore, to be taken back to the days when there was no evangelical congregation in that great country. Now there are many Christian colleges and other schools in China. It is interesting, likewise, to be told something regarding the first school started by missionaries to that land. Especially is one moved by the story of hardships endured by Mr. and Mrs. Shuck in their pioneer efforts. In our ease and comfort of today we need to be reminded of the sufferings of those who laid the foundations of Christian work in China and other lands.

"To us may grace be given to follow in their train."

Those who know the author of this book and who have admired his widening influence and his growth of soul, especially during the years when his faith and courage have surmounted all difficulties, will breathe a prayer that the story of two pioneer missionaries to China may be used to deepen the interest of its readers in sharing Christ with men everywhere.

JAMES H. FRANKLIN.

New York, New York,
March, 1930.



CHAPTER I

A MISSIONARY IN THE MAKING

"The sincere prayer of my heart is, 'Oh, that I were qualified to become a missionary of the Cross.'"—*Henrietta*.

C O M P A N Y was expected at the Halls', and faithful old Solomon, a family servant, was sent out into the Currotoman River to catch some fish for supper. Little eight-year-old Henrietta was allowed to accompany him, as she often did, for she liked to fish. They had good luck and soon turned homeward with a fine string of trout, croakers, perch and mullets. As they neared the home, they saw Mr. Hall enter the front gate with a tall, straight, broad-shouldered man. It was the youthful preacher from Bedford, Virginia, Rev. J. B. Jeter. Henrietta ran to meet them, and after being duly introduced, said, "O Pa, I want you to see the big fish that I caught today, the biggest one of all." Solomon, being haled, came up for verification. "Yas, suh, she sho' ketched dat one," pointing to a large trout, and added, "an' you can see for youse'f hit's de bigges' one in de bunch."

It was a crisp day in the late fall, and when wraps were removed they sat by the blazing fireside. The visitor was a little indisposed, and Mrs. Hall and Henrietta went out to prepare for him some wine whey, which was a popular medicine in that day. It seemed to have a good result, and at supper the young preacher was able

to enjoy a part of the big trout that Henrietta had caught. After supper, he took the little girl on his knee, and asked her if she loved the Saviour, and talked to her about his blessing little children and suffering them to come unto him. This interview made a lasting impression upon Henrietta's mind. The unfolding of this little girl's life and its rich fruitage in later years is a story well worth telling.

HER PARENTAGE

Her grandfather, John Hall, was born in the latter part of the eighteenth century in Westmoreland County, Virginia, situated in the famous Northern Neck, lying between the Potomac River on the north and the Rappahannock on the south. Bishop Meade characterized the Northern Neck as "The Athens of Virginia." It was truly an historic section, having given the nation three Presidents, namely, Washington, Madison and Monroe. Many other leading statesmen of the day were born in this locality also, including the famous family of Lees.

Left an orphan at a very early age, John Hall was brought up by an uncle. While yet a youth, however, he decided to make his own way in the world, and became a clerk in a store. We next find him running a hotel at Heathsville, the county seat of Northumberland County. Finally, he moved to Kilmarnock, in Lancaster County, and entered the mercantile business on his own behalf. He continued in this pursuit for thirty-three years, and became independent, though not wealthy. He was a consistent member of the Baptist church, and was esteemed by all as an honorable citizen.

He was twice married; first, on December 4, 1796, to Clarissa Pollard, daughter of Captain Thomas Pollard,

of Revolutionary fame. She was an extraordinary woman, of vigorous intellect, earnest piety, and decided poetic genius. She published, in separate booklets, two poems of considerable merit. Mr. and Mrs. Hall were blessed with five children. Addison, the first-born, became the father of our heroine.

Addison Hall's scholastic education was cut short by the War of 1812, which had a profound influence on those living in that exposed border locality. Though Addison was only fifteen years old, and military service was not required of him, he exhibited that true moral and physical courage which characterized his whole life, and eagerly volunteered to serve his country. Years afterward, this service was rewarded by the Government, in a land grant of one hundred and sixty acres.

When the war was over, Addison, after some experience as a clerk in his father's store, and in a wholesale house in Baltimore, entered into partnership with his father in the mercantile business in Kilmarnock.

When he was only nineteen years old, he married Miss Susan Edmonds, daughter of Colonel Elias Edmonds, of Lancaster County. He was not at this time a professing Christian, but became one shortly afterward, while on his knees in prayer in his own home. He was baptized into the fellowship of Morattico Church.

In 1821 Addison Hall dissolved partnership with his father and moved to Merry Point in the same county, where he conducted a successful mercantile business on his own account.

While he was successful as a merchant, Mr. Hall had too active a mind and too great a fondness for letters to be content with a business that did not more actively and constantly call forth the exercise of his intellectual

powers. He quietly took up the study of law and qualified himself for the bar. He was elected to the Virginia Legislature, and for five years was a most faithful representative of his people, until he declined the honor any further.

In 1827 Mr. Hall moved to Waverly, a farm on Indian Creek, near Kilmarnock, and gave himself up to the practice of law with all his accustomed ardor. While living at Waverly, he was head of the county militia, with the rank of Colonel.

Meanwhile, although Colonel Hall went rapidly to the front as a lawyer, he was being greatly exercised over the question of preaching the gospel. Just as he thought he had definitely decided against it, a circumstance occurred that re-opened the question. Being present at church when his minister failed for some reason to meet his regular appointment, Colonel Hall arose, most unexpectedly to himself and the congregation, and addressed the people on the subject of religion. Having once spoken in a public service, he continued to do so as opportunity offered. In 1828 he was licensed by the church "to exercise a public gift." He continued for some time to practice law, preaching occasionally when the way was opened to him. Toward the close of the year 1834, at the age of thirty-seven, he felt constrained to quit the legal profession entirely and give himself up to the work of the gospel ministry.

Having burned his bridges behind him and definitely decided to spend the remainder of his life as a preacher rather than a lawyer, Colonel Hall waited for Providence to open a way to the pastorate; but as all the Baptist churches of that region were then supplied with pastors, he accepted for a while the appointment of General

Agent of the American Colonization Society for the State of Virginia. This was a movement fostered by Henry Clay and other leading statesmen of the day; and many of the most pious and intelligent people in the churches of all denominations lent their influence to it. About the first of the year 1835, Colonel Hall sold his farm, Waverly, and moved to Richmond, where he carried on his work for the Society for about nine months.

On January 1, 1835, Dr. J. B. Jeter moved to Richmond to become pastor of the First Baptist Church; and in the following month Colonel Hall became his successor at Morattico and Wicomico churches. He served this field nearly thirty-five years. During this time he baptized 1,768 persons. Colonel Hall was a liberal man himself, and developed his people in the grace of liberality. When the Rappahannock Association was formed in 1843, he was chosen to preside over it, and was for twenty years its revered and esteemed moderator. Of all the distinguished men in that locality in his day, no one contributed more to the general prosperity, intelligence, morality, and piety of the lower Northern Neck than did Addison Hall, patriot, merchant, lawyer, minister of the gospel.

We know little of Henrietta's mother; but she was a pious and sensible woman, an exemplary wife, and a most devoted mother.

It was on October 28, 1817, while her parents were living in Kilmarnock, that Henrietta was born. It is hardly probable that she had any clear recollections of her residence in Kilmarnock, as the family moved to Merry Point when she was only three years old. The scenes of her childhood, therefore, were connected chiefly with Merry Point where she lived until she was about ten.

While this place was in a thickly settled community, it scarcely attained even unto the dignity of a village. It was in a neighborhood characterized by intelligence and integrity. Old Virginia gentlemen, living on their plantations, were the Halls' neighbors and associates at this time. Two of Henrietta's sisters, Susan and Isabella, were born at Merry Point. It was in the days of slavery. So, we may picture a family of father, mother, and three little girls, with several servants in attendance.

In the fields and woods near by were to be found trailing arbutus, buttercups, daisies, jonquils, blue single hyacinths, wild violets, dogwood blossoms, swamp ivy, and goldenrod. Chinquapins and chestnuts abounded. In these things Henrietta might find much childish delight. The river that flowed by their front yard abounded in fish, crabs and oysters. Frequently, Henrietta watched the boats come sailing in from Baltimore, with goods for her father's store and for others. The river just at the Point was so deep that the largest boats could dock at shore. One could stand on the little wharf and catch some fine fish. Henrietta, therefore, had abundant ways to amuse herself and enjoy a normal child life at Merry Point. Here, also, she learned her A-B-C's, and her first primary lessons.

On Sundays the Halls drove in the family carriage to Morattico Church. It was a drive of about twelve miles, over bad roads, with several hills, and many long, deep sandbeds and it probably took at least two hours each way. Frequently, they returned by way of Kilmarnock, three miles from Morattico, and took dinner with Mr. Hall's father, finally reaching home toward the close of the day.



Top, Waverly; Middle, Merry Point; Lower, Merry Point House
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The distance from Merry Point to Waverly was about fifteen miles. When the time came to make the move, the family drove in their carriage; the furniture was transported by carts and wagons. Throughout her whole career Henrietta lived on, or near, the water. Her home at Merry Point was, as we have seen, on the Curroto-man River; her home at Waverly was on Indian Creek, an estuary of the Chesapeake Bay. As she looked out of the windows at Waverly a beautiful water scene presented itself to her eyes. Down at the end of the yard, a narrow board platform extended a short distance from shore, and at its extremity a small boat was tied. A canoe was fastened to a stake a little farther out. The creek abounded in sea foods, and afforded opportunity for swimming, rowing and sailing.

Henrietta at Merry Point, between the ages of six and ten, was in the period of absorption. She looked out upon the world about her with eager eyes, and heard with attentive ears. She saw and heard much that was new and strange to her budding mind, and she tried to take it all in. Henrietta at Waverly, between the ages of ten and seventeen, had arrived at the age of accountability and was now trying to find herself.

It was fortunate for her that during this time she had the wise guidance of her father, and during most of the time the watchful care of a godly and intelligent mother. In the country, with none of the attractions and amusements of the city about her, with no telephone, no Victrola, no radio, no automobile, she had fewer contacts than children of her age have now. But she had much time for observation, reading and meditation. She was a normal girl. While at bottom, she was thoughtful and serious-minded, she was nevertheless joyous and gay. In-

deed, later in life, she spoke of herself as having been at this time too light-hearted and frivolous. She was intensely fond of reading, and had plenty of time to indulge this fondness. In the summertime she would take her book and go out in the shade of the trees in the yard; and in a swing, or on a rustic seat, or even curled up on the green grass, she would read, think, dream. Or, mayhap, in one of her thoughtful moods, she would get in the little skiff and push out into the water in the evening twilight and read and think, as the boat drifted slowly about until darkness approached, when she would paddle ashore. In the winter months, sitting by a table, before an open fire, she would read by the light of a kerosene lamp.

Her sister Susan was four years younger than Henrietta. They were great chums. Beautiful and touching are the numerous references to this fellowship in their letters in later years. Besides these two, there were four other children in the family at Waverly, namely, Isabella, Addison, William and Robert. Henrietta was big sister to all of these; and as long as she lived she felt the liveliest interest in them and cherished the fondest affection for them.

Colonel Hall made it his practice to send his children to the best schools and colleges the country afforded. His son Addison, for instance, was graduated from Brown University. When Henrietta was in her fourteenth year, she was sent to Fredericksburg and placed in the school of a Mrs. Little, a woman of high reputation as a teacher. From a letter written by Mrs. Little years afterward, we learn that Henrietta was diligent in her studies and blameless in her conduct. Her mind was sprightly, and her disposition ardent, enthusiastic and sincere. She

possessed strong social affections, and was universally beloved by her classmates.

Up to this time Henrietta had not professed faith in Christ, though she was not unmindful of the importance of doing so. One day Mrs. Little wrote on the black-board the question, "Where shall I be a hundred years hence?" The pupils were requested to give an answer to Mrs. Little privately, after due consideration and solemn reflection.

Henrietta, having returned home from Fredericksburg for her vacation, found her church engaged in an old-fashioned camp meeting with Rev. James B. Taylor and Rev. John Kerr assisting Dr. Jeter, her pastor. She was among the first to make a confession at this camp meeting. A week before this, she took a walk alone in the field adjacent to her home and quietly settled the question in her own heart. She told her parents about it at the time, but did not make a public confession until she did so at the camp meeting. On September 2, 1831, when not yet quite fourteen years old, she was baptized by Rev. J. B. Jeter into the fellowship of Morattico Church. She assigned her first permanent religious impression to that solemn question of her teacher, Mrs. Little, "Where shall I be a hundred years hence?" It awakened in her a sense of accountability to God and a deep conviction of guilt and condemnation, and, in the end, led to repentance and faith, and to obedience to Christ in baptism.

On December 26, 1831, Mrs. Hall died, and Henrietta felt a sense of incomparable loss. This great affliction came at a most unfortunate time in Henrietta's life. About two months before this she had passed her fourteenth anniversary, and was at the age when she most

needed a mother. But, being the oldest of the six children, one of them an infant, she must undertake the oversight of her little brothers and sisters. It was a heavy responsibility to rest upon one so young, but she met it bravely, until Colonel Hall's second marriage, faithfully discharging the obligations involved. This sudden bereavement made an ineffaceable impression on her mind and heart. Henceforth the world seemed to have little power to charm her; and the hope of meeting her mother in heaven grew into a joyous and ever-brightening anticipation. Four years later, she described that day of parting: "On this day four years ago I experienced the loss of one of the kindest and most affectionate mothers. Life no longer appeared joyous. I looked around for comfort, but, alas, none was to be found. Five helpless children, a bereaved husband and weeping servants, were all that met my eye. Her vacant chair reminded me of the many delightful seasons I had enjoyed in sitting by her side, and listening to her motherly advice. But now these moments had fled forever—her voice was still in death." But Henrietta's faith stood the trial, for she continues: "But why should I indulge these painful thoughts? It was, I am certain, all for the best. How infinitely happier she is than earth could make her. She is done with dull mortality and, having met her Saviour, is now feasting on his smiles."

From the beginning of her Christian life, Henrietta cherished the missionary spirit, and had thought much about the possibility of becoming a missionary to the heathen herself. Her ardent, almost romantic disposition, her reading, her associations, the frequent conversations about missions in her own home, and her fervent piety naturally created a desire to be a missionary. Years

afterward, in filling out a questionnaire for the Board, in answer to the question, "When did you decide to go to the heathen and what led you to think of the subject?" she says: "I decided to go to the heathen in March, 1834. Reading the memoirs of Mrs. Judson caused me first to think of the subject. A deep and abiding yearning for their souls and a conviction that God pointed me thither caused me to decide." But it was then an unheard-of thing for a single woman to be sent out by any missionary board. How could her dreams ever be realized? She did not know, but God did.

HER MARRIAGE

The nine months that the Halls spent in Richmond meant much to Henrietta. To begin with, they gave her a taste of city life, whereas all her previous days she had lived in the country. They meant also a period of study in the girls' seminary taught by Rev. and Mrs. Henry Keeling. Here began a friendship between her and her teachers that flourished until the close of her life.

Henrietta, along with her father and stepmother, joined the First Baptist Church of Richmond. She taught a class in the Sunday school and threw herself heart and soul into the work. It is doubtful whether Henrietta ever went to Sunday school as a pupil. Somewhere between 1820 and 1831 Sunday schools came into being in the Dover Association. In the latter year Morattico reported to this association, to which it then belonged, that it had Sunday schools (plural). From other sources we learn that one of these schools was conducted in the home of Deacon Eppa Norris, and was conducted very much as the "old field" schools of the time. It met at nine A.M. and continued until noon,

when there was an intermission of two hours; then it resumed and remained in session until four o'clock, when all the family and attendants were called in, and a prayer meeting was held. There were two subjects taught, reading and spelling, and just two textbooks used, the Bible and the "old blue back spelling book." The object was to teach the children to read the Bible. The pupil used a "fesque," made by the teacher from a goose quill, and pointed out each word as he read. There was no comment, or explanation, and the reading was done in a most perfunctory manner.

During her stay in Richmond, Henrietta and a certain young man met, exchanged glances, went home and dreamed of each other. Jehu Lewis Shuck (pronounced Shook) was born September 4, 1812, at Alexandria, then in the District of Columbia, now in Virginia. While Lewis was yet a small boy, his father died. Later, his mother moved to Lewisburg, Greenbrier County, Virginia (now West Virginia). Here he was baptized, when a lad of only ten years.

We know little of his boyhood or youth, but there are two things in his young manhood that need to be noted. At this time Judson in Burma was sending back thrilling accounts of his work among the heathen, and Luther Rice, whom the board felt financially unable to maintain on the foreign field, was going up and down the land from one end to the other, spreading missionary enthusiasm. This had made a profound impression upon Henrietta. In like manner young Shuck had been stirred to his very depths, and was debating in his mind the question of volunteering his services in China. He was a student of theology at the old Virginia Baptist Seminary, from which sprang Richmond College and the

University of Richmond. Meanwhile, he had joined the Third Baptist Church of Richmond, now Grace Church. At a certain service, when an offering was asked for foreign missions, a young man sitting in the rear of the church secured a piece of paper, or cardboard, wrote something on it, and dropped it in the collection plate. Later, when the offering was being counted, it was observed that there was much silver, many notes, and even some gold; but that which attracted most attention was a bit of paper on which was written, "Myself, J. Lewis Shuck." Of silver and gold he had practically none, but such as he had he gave—even himself. While securing his education, Lewis Shuck was financially helped by some of the Woman's Missionary Societies that had been organized under the influence of Luther Rice, particularly the societies in the churches of King and Queen county.

Henrietta was at this time seventeen years old, of a rather diminutive stature, weighing about a hundred pounds. She had dark hair, dark, piercing eyes, and a dark complexion—a decided brunette. Her features were regular and beautiful. She was of an ardent, enthusiastic disposition, and her spirits were naturally elastic, cheerful and gay; she was bubbling over with life and energy and good nature, and was ever good company. They were kindred spirits. Mr. Shuck soon found out her sterling qualities of head and heart, and her ardent desire to be a missionary. Providence seemed to have prepared each for the other. Now in his senior year at the Seminary, under appointment as a missionary, Mr. Shuck proposed to Henrietta that she go with him to China as his wife.

Now what was this dear girl of seventeen summers to do? In a letter to her friend, Mrs. Keeling, she said: "You seem to think hardly of me for not talking to you

on *certain subjects*. No doubt you know whence proceeds my backwardness. The cause of missions, dearest teacher, lies near my heart. I feel greatly for the poor dying heathen. . . . How gladly would I enter the field of labor, although it would cause torrents of tears to roll down my cheeks. Many a pang of sorrow would my bosom feel to part with a beloved father, kind mother, darling sisters and brothers, who are dearer to me than all the world besides; yet if by parting with all that's dear by the ties of nature, I could promote the cause of Christ in heathen lands, I would, leaving them in the hands of an all-wise Providence, take the parting hand, and amongst the benighted heathen would I labor until death. And if, at last, I should be the cause of rescuing one heathen from eternal woe, I would be amply compensated for all the difficulties and trials which I might have to undergo. I am well convinced, dearest teacher, that the life of a missionary is by no means an easy one; to the comfort and ease of this world she is a stranger; but she enjoys what, in my estimation, is far better, the presence of the Most High."

After anxious deliberation, much consultation with friends, and earnest prayer for divine guidance, she assented to Mr. Shuck's proposal. Subsequent events show that she was moved, not by impulse, but by a deep and abiding conviction of right and duty. Mr. Shuck was a handsome man, tall and straight, with broad shoulders, and an intelligent countenance. His moral earnestness and other qualities made Henrietta think he would be a good husband. It was a young couple. He was now just twenty-three, and she was five years younger.

The wedding took place September 8, 1835. Henrietta's father was not regularly ordained to the ministry

until a few months later, and the First Baptist Church was without a pastor; it was, therefore, eminently fitting that the ceremony should be performed by her devoted teacher, Reverend Henry Keeling.

Two days later, on Thursday, the tenth, in a service held in the First Baptist Church, Richmond, Va., Reverend and Mrs. J. Lewis Shuck and Reverend and Mrs. Robert D. Davenport were solemnly set apart to the work of missions in the East, the Shucks to go to China and the Davenports to Siam. The services on this occasion were very interesting and affecting. At the close, the ministers and most of the large and deeply impressed congregation gave the missionaries the parting hand. To Mrs. Shuck it was a last farewell.

We have headed this chapter, "A Missionary in the Making." In the preparation of Henrietta for her great work in China, many influences and forces were operative. To begin with, she was the product of the environment and civilization in which she was reared. She was a Virginia gentlewoman, to the manner born.

Her mother's influence upon her was felt for only a few years in the formative period of Henrietta's life, because of Mrs. Hall's untimely death. Yet some of the daughter's best traits were inherited from the mother. One thing that influenced Henrietta mightily through life was her mother's dying request, "Prove faithful to your Creator and meet me in heaven." These words burned themselves deeply into Henrietta's heart and affected her whole life. Henceforth time seemed only the vestibule to eternity.

Various other people—Mrs. Little, Mr. and Mrs. Keeling and Dr. Jeter, for instance—had much to do with the forming of Henrietta's character. But above and

beyond all others was the dominating, moulding influence of her father. Throughout all her life, Henrietta cherished toward him the utmost veneration and affection: she almost worshiped him. Never, perhaps, was one human life more influenced by another. It is interesting and wonderfully significant that in the same year (1834) father and daughter faced and fought out life decisions. The thirty-seven-year-old father surrendered himself as a minister of the gospel; his sixteen-year-old daughter definitely committed herself to missionary work among the heathen,

Henrietta, then, was in many ways and by many people prepared to be a missionary. She had the real missionary spirit and was ready to give to this great cause her soul, her life, her all. She well deserves the tribute paid her by Dr. George W. McDaniel: "A fairer flower never shed its fragrance in a heathen land."

CHAPTER II

GETTING LOCATED

"I think I have endeavored to examine well into my motives, and have come to this conclusion, that nothing, save the glory of God, and the good of souls, could have prompted me to take the step which I have taken."—*Henrietta*.

UP to the year 1845 the Baptists of America, North and South, carried on their cooperative work through the old Triennial Convention. The Foreign Mission Board of this Convention had its headquarters in Boston. In September, 1835, the Board had under appointment seven missionaries and their wives. These were to go to various places in the East, but upon the Shucks alone was placed the responsibility of opening up a mission in China, the first American mission of the Baptist denomination in the "Celestial Kingdom." So poor were the facilities of travel in those pioneer days that it was a year before they actually began their labors in China. The month of September was a notable one in Henrietta's life: her husband was born in September, she was married in September, sailed in September, and landed in China in September.

ON TO BOSTON

The day after the farewell services in Richmond, the missionaries boarded the steamer, *Patrick Henry*, and sailed down the James River to Hampton Roads. From Hampton Roads they went by the steamer *Pocahontas*

to Baltimore. The Chesapeake Bay was unusually rough, and most of the passengers became dreadfully seasick. While in Baltimore over the week-end, the missionaries heard a sermon by a Presbyterian missionary, just returned from Bombay. The next day they went to Philadelphia, and the day following, by steamboat and railroad, they reached New York, about two o'clock P.M. They indulged in a little sight-seeing, and then sailed for Boston, where they were to take the *Louvre* for their journey to the East.

Henrietta wrote to Mrs. Keeling: "We expect to sail next Monday morning. I feel contented and happy. Happy because I expect ere long, should my life be spared, to be surrounded by heathen children, and oh! what a delightful task to teach them, and point them to the Lamb of God!"

On the morning of September 22, 1835, the *Louvre* was ready to sail, with a goodly company of twenty-two missionaries on board, eleven of these being ordained ministers. There were nine married couples and four bachelors. The Baptist male missionaries in the party were Messrs. J. Lewis Shuck, Lovel Ingalls, James H. Haswell, Samuel K. Day, Alanson Reed, E. L. Abbott and Robert D. Davenport. A great crowd gathered on the pier to bid them God-speed. Many viewed the scene from the decks of adjacent vessels, while some of the younger ones even climbed aloft in the rigging to obtain a better view. Suddenly the dense mass of grave and silent spectators gave expression to their feelings in a unique religious service. All was hushed on the pier as their prayers ascended. Then the full harmony of a thousand voices wafted to heaven the parting hymn. A great number of these friends pressed on toward the narrow

passageway for the final clasp of the hand, while tears coursed down the cheeks of many, even of those unaccustomed to weep.

Henrietta's father and stepmother had accompanied her to Boston. Just before parting with her father, she handed him a handsomely bound copy of the New Testament and a farewell letter. From this letter we can catch a glimpse of the emotions which stirred in the heart of the little seventeen-year-old pioneer missionary. She wrote:

I have parted with dear little brothers. I have taken the last look at my dear sisters. I have bid a final adieu to the place of my nativity; but, oh! the trying hour has not yet arrived. One more day, and I shall have to extend the parting hand to him, who with a tender parent's eye has watched over me from infancy. "Trying period" I may call it. Ah! soul-thrilling word, I must pronounce thee—*Farewell!* I have to say farewell to those I fondly love.

O my father! it is hard—'tis trying to thy daughter's heart to bid thee a final farewell. My feelings at this moment are very different from any I have ever experienced. Often have I parted with you. I have been separated from you for some months at a time, but *now* I bid you adieu no more to see you, no more to have your kind attention, no more to bend the knee with you around the family altar. But, dear father, when I say "no more" to meet, I speak of this world. Yes, we shall meet again in a world of glory. We shall not be separated long, the longest life is at best but short. I would not be deprived of the hope of meeting you again for the wealth of Peru; no, millions of worlds could not bribe me to give up the glorious hope. It will continue both sure and steadfast to the end, and though the deep may roll between us, and we may be separated by thousands of miles, we shall soon be called to take up our abode in the paradise above, "where adieus and farewells are sounds unknown." 'Tis

there, dearest father, we shall meet TO PART NO MORE. Let us remember for whom we make this sacrifice, who bids thy daughter go, and I am certain we cannot murmur, we can but part joyfully. Yes, 'tis my Saviour I am obeying.

Oh! do not for a moment think I do not possess ardent love for you. Ah! no, you cannot think so. I love you as dearly as a daughter can love a father. I love all my dear friends, but I love my Saviour better. I hope, my dearest parent, you will pray often for your fond child. Recollect what a responsible work she has engaged in, and you know it requires ardent piety. Pray that I may possess more real heart-felt religion.

Dear father, I am united with one who, I believe, will do all in his power to render me happy. He loves the Lord, and I love him more for that.

And now, dear parent, as I am very much hurried, I must draw to a close, although I assure you it is with reluctance that I do so. I could write all day to you and not be tired, but the shortness of the time bids me stop.

Remember me to all the dear Christian friends of Lancaster. Dear native spot, it never before seemed so sweet. Ask my friends to remember me at the "mercy seat."

And now, dear father, mother, sisters, brothers, happy country, all adieu. 'Tis in obedience to the command of my dying, but now risen Jesus, that I now leave you. Farewell! Farewell! !

I am now, and forever shall be, dear father, your most affectionate and devoted daughter,

HENRIETTA.

THE OCEAN VOYAGE

Finally, the sails were spread, and the ship was off on what was to be a long and tedious voyage. A good breeze carried the gallant bark directly to sea. In less than two hours they were out of the harbor and had discharged the pilot with letters to their friends on shore. The favorable wind continued for over a week, bearing them

on their direct course at the rate of one hundred and fifty miles a day. That course was toward the coast of Africa, so as to enable them to take the trade wind until they reached the coast of Brazil, when, taking a different trade wind, they again crossed the Atlantic and rounded the Cape of Good Hope. The voyage to Calcutta was always made thus in those days, lengthening the way to nearly 19,000 miles. When they were able to utilize the trade winds they were carried along at the almost uniform rate of seven miles an hour. During the voyage Henrietta and others of the party kept journals and wrote many letters, from which we learn many particulars of the journey, and much about their thoughts and feelings.

Henrietta was so seasick that the first entry in her *Journal* was on September 30, eight days after sailing. She was not even able to attend morning prayers until October 1. Practically all of the passengers seem to have been seasick during this week. When the missionaries had sufficiently recovered, they made various arrangements for the improvement of their time. It was agreed that on Sundays public worship should be held at eleven o'clock in the morning; at four o'clock in the afternoon all the passengers should form a Bible class, conducted by Mr. Malcolm; on Sunday and Wednesday evenings, prayer meetings should be held; all of these meetings being conducted by the missionaries in the alphabetical order of their names. On Thursday evenings Mr. Malcolm, as a rule, was to deliver a lecture on the history and character of modern missions. The missionaries and their wives arranged also for a constant study of the languages of the tribes among whom they were to labor, and other subjects connected with their future work.

The captain was exceedingly attentive and kind. He prepared medicines and dainties for the invalids, spread an awning on the quarter-deck each day, erected a swing for the ladies, and, in general, did all he could for the comfort and welfare of the passengers. The letters and journals of the various members of the party all bear testimony to this fact.

Of the crew only one was an American; the rest were mostly French, Italian, English and Irish. They attended the services on Sunday, and seemed willing to read the tracts and other literature given them by the missionaries. But, in conversation, most of them revealed little interest in religion. The missionaries, however, were deeply interested in them, and prayed earnestly and worked diligently for their salvation.

We have noted that as the *Louvre* was about to sail Henrietta placed in her father's hands a copy of the New Testament and a farewell letter. Without any concert, he handed her at the same time a beautifully bound Bible and his farewell message to her. This message exerted such a profound influence on the life of Henrietta that we quote at length from it. When she opened the letter, she read:

Boston, Sept. 20, 1835.

My dear Henrietta:

The time is at hand when you are to bid adieu to the land of your birth, to enter upon a mission of mercy to a distant and heathenish portion of our race. If commissioned upon this embassy of peace and salvation to perishing sinners, by the King of kings, I doubt not he will furnish you with such instructions and afford you such encouragement and support as will enable you to accomplish the object of your mission.

God will not, however, speak audibly in your ears, and you will have to receive his communications through the

medium of his Word, his servants, and by his Spirit operating upon your heart and moving you in the path of duty.

Placed in the endearing relation to you of a father, it may not be contrary to the will of our heavenly Father, that I should assume the duty of imparting some instruction to you, touching the important business upon which you are about to enter.

To say that I have no fears whatever for you, would be untrue. 'Tis what, I presume, you would not venture to say for yourself. We should distrust and jealously watch every motive which has so much to do with self. While I would not myself, nor would I have you, indulge a confident boasting in regard to this matter, at the same time, I am free to express the opinion that, so far as we can judge, it is the will of God that you should take this step. If we be mistaken, I trust that he will pardon our blindness, and overrule all for good.

You have, my dear child, taken upon you the name and office of a missionary—a name and office which a Judson, a Newell, and Morrison, and Gutzlaff, and others have caused to be associated with honor; but you must remember that they are not necessarily thus associated. The reputation which those missionaries who have preceded you have attained cannot be transferred to you. By patient, continued and faithful labor in the cause of Christ must you win and share the honors of a missionary life. Whilst the result of your toils in this cause may confer some degree of honor upon yourself, let it not be forgotten that this is the least consideration which should animate you. The glory of God, and the good of souls should move you to the same exertions were you confident that in this world your motives would be impugned and your name brought into disrepute. For the sake of the cause, however, in which you are engaged, it should be your care to gain a standing with the world (at least the Christian world) for a high degree of moral and religious worth.

Aim at high attainments in personal piety—not such as will cause you to feel like the Pharisee, when he said,

"God, I thank thee," etc.; but rather such as will humble you and bring you to the foot of the Cross, and cause you to adopt the prayer of the publican, "God be merciful to me a sinner!"

There is one thought that I would here impress deeply upon your mind, and that is, that you have enlisted for life; and that, unless extraordinary occurrences of Providence shall otherwise indicate, you are NEVER TO RETURN TO AMERICA—NEVER, unless the Board here shall advise and require it.

I part with you, with all the feelings of nature, and shall, when let down to the feeling point (for I am now above it), weep on account of our separation, but I assure you, that I do not regret that you are going. Assure me that all is right in motive with us all, and that God requires it, and I rejoice in the prospect of your living and dying on heathen ground. I should look upon it as a lasting stigma were you to become tired of your vocation, and quit the service in which you have engaged.

Your father,

ADDISON HALL.

With the letter she found "A Few Private Thoughts for Henrietta." Young people of today may be surprised that Colonel Hall's advice included many of the suggestions found in the extracts which are quoted from these parting words to his daughter, but, remembering the customs of 1835 and the extreme youth of this child of his who had embarked on such a unique and important mission, we feel his words are well worth our careful study. He wrote:

You will find in many books rules, and good rules, for the government of your conduct in respect to your husband, but you may not meet with them, or if you do you may not subscribe to them so entirely as to practice them. You will find the sum and substance of your duty in this respect in a volume which you will always, I trust, have near you—the Bible. If you observe strictly the directions therein contained, you will find your ac-

count in it. Your happiness and usefulness depend on it, and are intimately connected with the manner in which you observe these rules. One principle must, of necessity, be acted on, and that is, that you must yield to the will of your husband, whenever the point is made; this must be the case, or he must submit to you. I do not mean that it is necessary to yield a forced obedience, but a willing one. God has constituted the man as the stronger in mind and body to have the government; and in proportion as you may be disposed to usurp the authority which belongs to him, you destroy the order of Providence and the harmony of the connubial state. Never oppose, therefore, the will of your husband. You may reason with and persuade him, but do not attempt to dictate to him. "I will" and "I won't" are words that should not be found in a wife's vocabulary. Never use them to your husband, or you may force him to adopt such as he may lawfully do, but such as he should never have occasion for, "YOU SHALL," and "YOU SHALL NOT."

Don't fret at, or quarrel with your husband on any occasion. He is fallible, and may sometimes err, and may speak unadvisedly, but on such occasions be silent and affectionate, and you will reform him.

Be always neat and cleanly in your person and dress, and you will increase his love and respect for you. A sluttish appearance in a wife distresses, and may even disgust a husband.

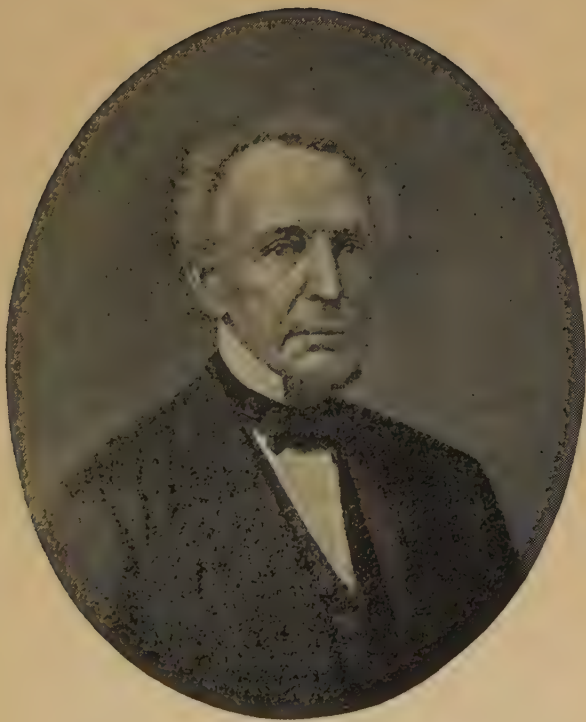
Improve your handwriting—it needs it.

Do not be impatient when you are sick—you are rather predisposed that way.

Take great care of your health; avoid the sun when it is hot, and the dews and all improper food, and don't take medicine too freely, and without great caution.

Avoid careless habits in every respect. "A place for everything, and everything in its place."

The first letter Henrietta wrote on board the ship was dated October 6, and was to her father. It was in answer to the letters just quoted. These letters she had read with no ordinary feeling. If ever she had felt disposed



Addison Hall

to heed advice, it was when she was reading these last lines from him. She expresses her sense of the realities of the situation, as they now pressed upon her. She had parted with friends; left the shores of her native land; was traveling the mighty deep; and hoped soon to enter the field of labor among the heathen. Her dreams were about to come true. She hoped she might not bring reproach upon the honorable name of a missionary, though she felt so unworthy to bear it.

Her father had referred to the question of motives. With this in mind she said, "We poor ignorant beings cannot divest ourselves of human nature. We are apt to be selfish; are liable to fall into errors; are by far too apt to mistake our feelings as the impulses of duty. Our hearts are deceitful above all things, and desperately wicked—*especially mine is.*" Yet she had carefully examined her motives and was sure she was seeking only the benefit of her fellow man and the glory of God.

Her father had sought to impress upon her that she had enlisted for life. Referring to this she says, "The thought that I am to get tired of my duty and forsake a field of usefulness is one on which I delight not to dwell; although when my eyes glanced over the words of your letter, 'You are never to return to America,' my feelings seemed to be entirely new. Yet, if I know my own depraved heart, I feel willing, yea, anxious, if it be the will of Heaven, to live and die without ever again beholding the land of my nativity, and the friends of my childhood. It is sufficient to know that I do it for Christ. To him I can go in every time of trouble, and from him do I expect to receive every good and perfect gift."

An entry in her *Journal* on October 28 recalled that it was her birthday; she was just eighteen years old. She

deplored the fact that she had done so little for God, who had done so much for her. He was kind and forgiving, and she would, for the future, devote herself more unreservedly to his service. "But, alas," she laments, "how often do I make such resolutions, and as frequently, too, do I break them! The spirit is willing, but the flesh is truly weak. Aid, O Lord, thy servant to do as thou wouldst have her do."

On November 9 the *Journal* records seven days of extreme seasickness. At nine o'clock that evening another entry gives us a glimpse of the missionary longings of Henrietta's heart. The boat is now near Pernambuco, Brazil. For an hour she has been engaged in meditation and secret prayer, remembering her unconverted loved ones. During this period, the whole world must have pressed its needs very strongly upon her attention, for she writes, "I long for the name of Jesus to be adored by every tongue and people," and quotes the following lines from the old hymn,

"From sea to sea, from shore to shore,
May Jesus be adored,
And earth, with all her millions shout,
Hosannas to the Lord."

In her *Journal* she makes this entry for November 17: "I have this day meditated much on the vanity of all earthly things. What is there below heaven worth living for but to serve the Lord?" She wondered why it was that she had served him with so little fervor and lived so great a distance from him, and that her affections were so cold and lifeless. Indeed, she often doubted whether she were really a Christian. Then she asks,

"Ye that love the Lord, indeed,
Tell me, is it thus with you?"

It is interesting to know that Henrietta was intensely human like ourselves, and had her doubts and fears, and her struggles, just as the rest of us.

On October 29 the monotony of a calm was relieved by the proximity of two ships, one English and the other American. The English ship, the *John Barry* of London, was full of convicts, two hundred and sixty of them, for Sydney in New South Wales. These swarmed on the whole deck and in the rigging, while men under arms stood guarding them. There was a fine band of music, and as the ships sailed as closely to the other as was safe, the band played for an hour or two very delightfully. It refreshed and soothed and exhilarated.

On December 2 they spoke the *Tigris*, an English ship from London to Ceylon. The wind dying down, the captain, an army colonel, a surgeon, and several young officers came aboard the *Louvre* after breakfast and remained to dinner. Mr. Sutton and Mr. Malcolm, of the missionary party, went aboard the *Tigris* and had a pleasant interview with some Wesleyan missionaries to Ceylon, who were on board. When Mr. Sutton and Mr. Malcolm returned, they found that the captain of the *Louvre* was preparing to give the ladies an excursion. Two boats took them all, with one exception, and they remained an hour with the ladies on the *Tigris*. The captain was very polite, served refreshments, and when they left gave them two bottles of milk and a loaf of bread. They returned delighted with their trip. Going a-visiting out in the middle of the Atlantic was a novel and altogether interesting and pleasant experience.

Early in November they crossed the equator, forty-five days from Boston, having sailed, by log-book, 4-640 miles. New birds came into view around them and new

stars above them. Their interest in astronomy was revived and quickened. To the astonishment of the missionaries, they found out that "doubling the Cape of Good Hope" meant passing far down the coast of South America, and then proceeding in a straight line nearly six thousand miles eastward before turning northward again, meanwhile never coming within 150 or 200 miles of the Cape! But such a course was rendered necessary by the trade winds.

About this time, also, the party had a welcome opportunity to send mail directly to Boston by the ship *Susan*, from Rio de Janeiro, thus enabling their friends to hear from them about seven months sooner than they could have done from Calcutta.

On December 15 Henrietta made an entry in her *Journal* in which she says that for the past week she had been too sick to walk, stand or sit. The weather had been so rough that she verily thought at times that the ship would upset and turn them all out into the sea.

After being out from Boston for about two months the sailors harpooned a porpoise and got it aboard. The blubber, or coating of fat just under the skin, was used for lamp oil. The meat was dried and used for food. All agreed that they never ate more delicious meat. It had no resemblance to fish in appearance or taste; but when cooked was dark in color like venison, and tasted like the tenderest beefsteak. So delighted were they with it that they tried over and again to harpoon another porpoise, but it was not until Christmas Day that they finally succeeded, thus adding to the joys of Christmas. In the place of the usual Christmas turkey, they found porpoise an excellent substitute.

On Christmas Day Henrietta wrote to her father that for seventeen days she had been so seasick that she was

"entirely unfit for employment of any kind"; but the Lord had raised her up from her bed of sickness, and permitted her to see another Christmas Day. She could but contrast her situation then with what it had been on that day twelve months before, and she wondered where she should be the next Christmas.

The first of January found them literally on the other side of the earth from home; their friends and countrymen were beneath their feet, and the thickness of the earth separated them. They could get no farther away from their country. These thoughts made this a memorable New Year's Day.

On January 14 she wrote that they were about two weeks from Calcutta, and she wished to assure her father that for her the ocean had no charms. Sea voyages were clothed in terror. Her father had said that seasickness was one of the many difficulties she should meet with in becoming a missionary. She had supposed it must be a disagreeable complaint, but she assures him she never knew how *dreadfully dreadful* it was. Indeed, she was so incessantly sick that she sometimes feared she would die. Still, if she were in America and knew the same as she then did, she would venture to cross the ocean if there were no *other* way of getting to Asia.

About this time the missionaries again found themselves north of the equator with sixteen thousand miles of their journey accomplished in safety. For two weeks it had been oppressively hot, and it rained every day. Sometimes the men swam alongside the vessel when it was calm; and the captain "rigged up" a nice bath on deck for the ladies.

KEDGEREE, AMHERST, MAULMEIN, PENANG

After beating about for several days looking for a pilot, they finally got one on February 2, and proceeded slowly up the Hoogley River to Kedgerree, a small village about sixty miles below Calcutta. They touched at this point because some of the party were destined to go to Calcutta by this way. Mr. Shuck went ashore very soon after the vessel landed, but Henrietta, fearing the intense heat, waited until later in the day. Meanwhile, the natives brought on board great quantities of fruit to sell; also eggs, fowls, milk and fresh vegetables, which they had not tasted for months. When evening came, all the missionary party went ashore and felt a thrill at being on land again. The native huts reminded them of haystacks. The party visited the only white family in the place, and were very cordially received by them. It was said to be cooler there just then than it had been before for fifty or sixty years. The Americans had several times shipped ice to this country, and the natives said that was the cause of it being so cool. The dress of the natives consisted of a small piece of cloth around the loins. Intense emotions stirred Henrietta as she found herself surrounded by a people who knew nothing of Jesus. She blessed the Lord she was there, and felt more anxious than ever to labor for the destitute heathen, exclaiming, "Yes, in a heathen land let me live and let me die."

The next day the Shucks visited the land again. Henrietta was charmed with the beautiful trees and flowers she saw. Especially did she enjoy seeing the cocoanut trees, so different from anything she had seen in her beloved Lancaster. Mr. Shuck bought a goat and a little kid. Night and morning they milked the goat, and found

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the milk much richer than that of cows, though the goat gave only a little at a time. Henrietta's health was fairly good now, and she had not been seasick for some days.

The next day they sailed down the Hoogley on their way to Amherst, Burma, a distance of about 1200 miles. On February 20 they arrived at Amherst, where they visited the grave of Ann Hasseltine Judson. As Henrietta stood beside Ann's grave, deep emotions throbbed in her heart. She was standing on holy ground. She thought of Bradford and the scene of Ann's early childhood. She thought of the embarkation from the shores of her native land, and the dear circle of affectionate and weeping friends, as the first American woman was about to take so important a step; of the voyage over the same mighty waters across which Providence had just safely brought her; of the difficulties and wanderings in hostile Burma; of the cold and dreary prison at Ava; of her pious intrepidity and astonishing resignation; and of that Burman sentence, which was the last she uttered when her emancipated spirit took its flight to the God who gave it. No more would her spirit be stirred within her while witnessing the grossest abominations of heathenism. No more would she be terrified and insulted by the iron-faced Burman, "whose eye flashed rage, and on whose lips sat mockery." As a good and faithful servant she had finished her course and entered into the joys of the Lord. Her sainted dust would sleep on until the trump of God should echo through each valley of Burma's deluded confines.

Amherst was twenty-five miles from Maulmein, where Adoniram Judson and his second wife were now laboring. Dr. Judson was forty-eight years old at this time, and had been on the foreign fields twenty-three years. He

was in excellent health. The Shucks had managed to get a message to him, notifying him of their arrival at Amherst, but circumstances were such as to prevent him from meeting them in person, as was his desire. At his request, however, Mr. Osgood, a fellow-missionary, met the Shucks at Amherst and conducted them to his own house in Maulmein. Then for about a week they were entertained in the home of the Hancocks, next door to the Judsons. Mrs. Hancock reminded Henrietta of her own mother. It was a great joy to be associated with the Judsons, about whom they had read so much, and by whose lives they had been largely influenced in determining to become missionaries themselves. All the missionaries at Maulmein treated the Shucks with greatest kindness, and they had a season of most delightful fellowship.

One of the native Christians asked Henrietta if she left any friends to come out, and when she told her she had left a father, a stepmother and six brothers and sisters, the old lady looked at the young missionary very sorrowfully and said, "Poor creature! It is a great proof of her love to us." Henrietta's health was now perfectly good, and she looked forward eagerly to her work among the heathen. After a delightful week with the dear friends at Maulmein, she and her husband, and several other missionaries, again took up their abode on "the old *Louvre*."

On March 15, the *Louvre* reached Penang, where the party halted four days, and were graciously entertained by the representatives of the London Missionary Society there. On the 20th they sailed for Singapore. Pirates in great numbers infested these waters, and seldom permitted a vessel to pass without endeavoring to

take it. The captain of the *Louvre* feared an attack, and prepared to meet it by getting out all the swords and guns available. Fortunately, the English bark named *Bright Planet* accompanied the *Louvre* on her way to Singapore. In Henrietta's *Journal* she notes that they were graciously protected from the robbers all through the night, and that although piratical vessels could be seen at a distance in the morning, the pirates did not molest them; perhaps fearing to attack two vessels together, or possibly thinking the *Louvre* was a man-of-war. That this deliverance was providential, she did not doubt. Five months later she realized even more vividly how graciously the Lord had protected, for she met eight Chinese men who had been captured by the pirates near the Malay Peninsula. Twelve of their companions had been murdered by the pirates, who robbed and set fire to their junk, and the eight remaining Chinese were taken slaves for life. Fortunately for these, they were rescued by a British man-of-war. They lost all their money and clothes and their long queues (the glory of the Chinese), besides receiving many wounds.

The Shucks were now near their immediate destination. March 27 was their last Sunday aboard the *Louvre*. On March 31 they landed at Singapore, finding there a temporary home for about five months.

SINGAPORE

The city of Singapore is on a small island of the same name, lying at the southern extremity of the Malay Peninsula. It was founded by the British in 1819, and soon became commercially important. At this time it contained about 18,000 Chinese, 6,000 Malays and 3,000 others of different nationalities, besides one or two hun-

dred Europeans. There were then located there six missionaries of the American Board and one of the London Missionary Society.

When the Shucks arrived at Singapore they expected to proceed immediately to Bangkok; but it was thought by the missionaries in Burma and Singapore that there were greater facilities for learning the Chinese language in Singapore than elsewhere. Besides, Singapore was said to be the healthiest situation in all eastern Asia, and living there was comparatively cheap. A competent Malay teacher was secured and a study of this language begun. The Malay is probably the simplest of all languages and extremely useful, even among the Chinese themselves. The Chinese and Hindu shopkeepers, washerwomen, breadmen, milkmen and coolies, *all* understood the Malay. However, as soon as Mr. Shuck could procure suitable books and a competent teacher, he began in earnest the study of the Chinese language.

Henrietta, by studying two hours a day, soon acquired the Malay language, but the facilities for learning Chinese were so few she postponed her study of that language for some months. It had been hinted to her that it was well-nigh impossible for an American woman to learn Chinese, but there was a lady in Singapore who spoke Chinese fluently, and Henrietta said, "What woman has done, woman can do." This determination finally overcame all obstacles, and she herself "spoke Chinese fluently."

During these months of language study, while waiting for instructions from the Board, the young missionaries waited also for Henrietta's first confinement. Far away from devoted loved ones, in a strange land of

strange customs, the eighteen-year-old girl-wife made her simple preparations.

Henrietta, in a letter to her father at this time, spoke of the disappointment that many have experienced when waiting in a strange land for letters from home. She had indulged the hope that when she reached Singapore she would find letters from her friends in America, but week after week passed and no letters came. It had been seven long months since she had had any word from her friends at home. Surely, surely, she was anxious to hear from them.

In this letter, also, Henrietta expressed herself as wonderfully pleased with their Chinese cook, Ah Loo. He would do anything and everything; and frequently prepared for them some little delicacy without being told to do so. On the day she wrote, for instance, he gave them a very delicious pineapple pie. But Ah Loo was much more than a cook. He did anything about the place, and in every possible way lightened Henrietta's household duties. She was truly attached to him and wished to have him live with them on earth and in heaven.

Henrietta sometimes accompanied her husband in his afternoon walks about Singapore, and found a peculiar joy in hearing her husband speaking to the natives in their language. On one of the first of these walks they encountered several Chinese women, the first that Henrietta had seen. They conversed with them for some time in the Malay language, and parted with a promise from the women to call on Henrietta.

By the 17th of May, 1836, the ship that had borne the Shucks and their fellow travelers so far away from their loved ones, was ready for the return journey. The two

young missionaries stood on the shore and watched as the *Louvre* spread her sails. In a few months, Providence permitting, she would reach America and home. Kilmarnock and the dear ones there must have tugged very hard at the cords of Henrietta's heart, but from her letters we know that she felt no desire to return with the *Louvre*. Dear as were her friends to her, the cause of Christ was dearer.

There being, at this time, five women missionaries in Singapore, they decided to hold a woman's missionary prayer meeting, hoping thereby to deepen their own spirituality and to benefit any others that might attend. Considering they were in a land where there were very few who knew and worshiped the true God, these missionaries at Singapore were highly blessed in regard to religious meetings. On Sunday mornings they assembled in the English chapel and heard the gospel preached in their own language.

On June 9, 1836, eight months and seventeen days after the Shucks sailed from Boston, the first package of mail was received. But, alas, it contained no letters, only magazines and papers from the United States.

On June 22, the precious *Journal* records three weeks of illness. Even language study schedules must be broken, for Henrietta writes, "My dear husband stayed by my bed continually, and would never leave me except when compelled." Partial restoration of Henrietta's strength permitted again the afternoon evangelistic walks and the morning language study tasks to be resumed. Henrietta, in a letter to Mrs. Keeling, says that "five hours in the day, without intermission, Mr. Shuck studies with his teacher, during which time the room echoes with the lovely sounds 'kong,' meaning to speak, 'cheek,' to read,

'sumamee,' what?, 'chillee,' thus, 'tallo,' where, and their kindred beauties."

During the months in Singapore, the Shucks made many friends. Among them there was a kind physician, whose care of the little eighteen-year-old expectant mother was generous and successful. On August 3, 1836, after thirty-six hours of labor, Henrietta gave birth to her first-born son, Lewis Shuck.

Almost every letter Mr. Shuck wrote to the Board contained one or more postscripts, probably inspired by Henrietta. One of them, after stating that he and his beloved wife were in good health, says, "Both unite in love to you and Sister Bowles and all the members of the Board." One week after the birth of their first child, Henrietta joins in "affectionate regard to Brother Malcolm," and doubtless had Mr. Shuck add this postscript, "The name of our darling little son is Lewis Hall, after his father and his mother's father." One of these postscripts was actually written by Henrietta. Here it is: "P.S. Our darling little son, Lewis Hall, sends a kiss to his dear Uncle Malcolm, together with the kind regards of his fond mother. Henrietta Shuck." This, by the way, is the first written word the Board received from Henrietta after she landed in the Orient.

On August 29, 1836, Mr. Shuck, Henrietta and the twenty-six-day old son embarked for China aboard the British ship *Leighton*. After a delightful voyage of nineteen days, they came in sight of the mainland of the Celestial Empire, and being favored with a fine breeze, while the sun shone with all its splendor, they gazed with interest on the romantic homes and fertile fields that were opening everywhere before them. The ship came to anchor in Macao Roads. Mr. Shuck landed as soon as

practicable and became acquainted with the few missionaries stationed there. On account of the weather, Mr. Shuck was forced to stay on shore all night. The next morning he returned to the ship in a boat belonging to a Chinese. Anxious to go ashore, Henrietta hurried to get ready to leave, but, when the Chinese saw her and the baby's nurse, he declared "Oh, me no can take them two womens ashore. The mandarins make me pay great deal money." At last he agreed to take the women to another ship which was close to the water's edge, and the Captain of that ship sent the party ashore in his own boat. By stealth, therefore, the first American woman missionary was brought to the mainland of that great Empire, where foreign women were tolerated only because foreign powers demand it.

Macao, which was to be the scene of the early labors of the Shucks in China, was a little peninsula three or four miles long, about one and one-half miles wide, and connected with the large island, Heang Shan. The Chinese considered the place as their own, but permitted the Portuguese and other "barbarians," such as the English and the Americans, to reside there, provided they did not "create a disturbance." The Portuguese were permitted to have their anomalous government of their own countrymen; they had a governor sent from Portugal, a custom house, about two hundred and fifty soldiers, and five or six forts mounted with guns of different calibre and metal. Macao then had a population of 35,000 Chinese and 5,000 or 10,000 Portuguese. This was the first modern European settlement in China, and was eagerly sought by mariners of all kinds—Captain Cook, pirates from many lands, and numerous others. It had a very delightful climate. It was "romantically situated"

ninety miles south of the city of Canton, with which it was in daily communication. It also enjoyed frequent intercourse with all parts of the vast Empire.

The Shucks were welcomed to Macao by Mr. Gutzlaff, who held the office of interpreter under the British Government and was also engaged in writing Christian books in the Chinese language. On September 26, Mr. Shuck left Macao with Dr. Peter Parker and Mr. J. R. Morrison (son of Dr. Morrison) and an American gentleman-merchant of Canton, for a visit to Canton, returning in about ten days. The Gutzlaffs insisted that Henrietta should remain in their home while Mr. Shuck was on this trip, for Mr. Shuck records in his *Journal*, "The Chinese say that foreign sailors, foreign firearms and foreign females are the great excitors of all 'disturbances.' and therefore, are forbidden to enter their confines." Upon Mr. Shuck's return to Macao the little family were soon settled in their own rented home. After the hard summer in Singapore, they thoroughly enjoyed the pleasant winter season in Macao. Henrietta writes of their "blazing fires of English coal," and says they almost imagined themselves in America.

So, after a year, we have the Shucks in China, happy in their home, happy in the lovely son, happy in the prospects of their missionary work in the Celestial Kingdom.

CHAPTER III

MACAO AND KILMARNOCK

"I feel that I am now more particularly engaged in direct missionary work than I have been at any former time. I daily see my impotence."—*Henrietta*, in a letter to her father.

ONE who has the true missionary spirit is a lover of lost souls. It matters not whose souls they are, nor where they are. *Henrietta* possessed this spirit to a remarkable degree. When she was in Virginia, she tried to win souls among both the white people and the colored; but her heart took in the whole world. When she went to China and became engrossed in her missionary labors, she still yearned after lost souls in the homeland. Her field was the world, and her work touched both sides of the globe.

AT WORK IN MACAO

Soon after their arrival in Macao, the Shucks took into the family a little Chinese boy, whom they fed and clothed. Immediately *Henrietta* began teaching him the English alphabet, and was surprised and delighted to find him uncommonly intelligent. He soon learned to spell and write.

Shortly after this, Mr. Shuck and *Henrietta* were taking a walk in the evening when they met a funeral procession. The deceased was a very poor man, with no relatives near him except a little son, who was at that time seated near the dead body weeping most piteously.

Henrietta was much moved. It seemed as if the child's little heart would break when the body of his father was laid in the grave. Henrietta felt as if she would be willing to take him into her own home and share with him her last mouthful. She asked Mr. Shuck to see if the men who were with the boy would give him to them, little thinking they would consent, but they were very willing to part with the child and the Shucks took him home with them. Henrietta felt the greatest affection for the two little pupils she now had. Both were studying English under her, and their own language under a Chinese teacher. She hoped as they grew in years they would come to know and love her Saviour. Gradually Henrietta's little school increased, and she felt encouraged by the progress of her pupils. She taught them for about two hours in the morning, and they went to the Chinese school for about two hours in the afternoon.

About the middle of January, 1837, Henrietta wrote to her father that Ah Loo, the cook, was still with them, and gave great reasons to believe that he was a converted man. They asked Mr. Gutzlaff to examine Ah Loo, and he did so more than once. He, too, agreed that, so far as he could judge, Ah Loo was truly converted. In the twilight of one evening, after a suitable ceremony on the shore, Mr. Shuck gave his hat and cane to Henrietta, the only human witness, and then led Ah Loo down into the water and baptized him. In his own words, he "had the privilege of burying with Christ in baptism this willing convert from heathenism, being the first Chinese convert that was ever baptized within the confines of this vast and idolatrous Empire." Returning home from the water, Mr. and Mrs. Shuck lifted their hearts and voices in thanksgiving to God for his multiplied goodness to them,



GRAND TEMPLE IN MACAO
Henrietta viewed this almost daily. From the steps of this Temple Mr. Shuck often preached to the heathen. (Courtesy of Mrs. John B. Grimes.)

and particularly for encouraging them thus early in their missionary undertaking, by making them instrumental in bringing into the fold of the Saviour even one immortal soul among the thronging millions of dying pagans. Ah Loo had a good mind and good common sense, could read and write his own language and speak several dialects. They looked forward, therefore, to his great usefulness in the work.

January 21, 1837, was a memorable day in the lives of the missionaries, as on that day they received their first letters from the loved ones back home. Long and eagerly they had waited for these letters. Hope deferred had made their hearts sick. Now at last, nearly a year after they were dated, these letters reached their destination. In a letter to her stepmother, Henrietta describes the scene:

On the evening of the 21st, as my dearest companion had just left me to take his accustomed walk, I was all alone, sitting at the fireside, when I heard a rap at the door. A Chinaman entered, having in his hands a large bundle, which he laid on my table, saying, "This is for Mr. Shuck." My curiosity was not enough excited at first to see what the bundle contained, and it laid for some time just where the man left it. However, as Mr. Shuck was absent rather longer than usual, I concluded I would open it. And what was my joy and surprise when I found it was a package of letters and 'Heralds' for us from our dear distant friends. I assure you, my dear mother, that I was completely overpowered with joy. *Your* letter was the first opened, and whilst reading it, such was my heartfelt joy, that I could not refrain from shedding tears. The dear little Chinese children seeing me weep, thought, of course, that the letter contained something unpleasant which made me sad. They would not leave my side, and appeared every moment as if they would burst into tears. I was too much overcome to explain to them the cause of my weeping. The old wo-

man who nurses my dear little Lewis Hall, was affected to tears, brought the child to me saying, "Kiss mama! Poor mama!"

Ah Loo, the cook, also came to see the cause of Henrietta's apparent distress. He said nothing, but, seeing her standing, expressed his sympathy silently by bringing a chair to her. Fortunately, Mr. Shuck soon returned and explained to the disturbed household that the beloved mistress cried for joy.

About this time Henrietta added to her household a poor little Chinese girl. The mother, as so many Chinese mothers do, sold the little girl to a Chinese man and his wife, whose hearts would not allow them to perform a single act of kindness in her behalf. They used her cruelly and made her do such work as might be expected only from older and stronger persons. Meanwhile, they even deprived her of necessary food. By chance, an American, about to return to his native land, saw her, and believing that she would soon be dead if left in their hands, offered to buy her. The Chinese readily consented and received for her the sum of ten dollars. The gentleman, not wishing to take her home with him, and hearing that Mrs. Shuck was anxious for a little Chinese girl, presented this one to her. The little girl made her home with the Shucks and was given the name of Jane Maria.

Rev. I. J. Roberts, sent out by the Baptist Board of the Mississippi Valley, arrived in Macao on May 2, 1837, and was now living with the Shucks. They were studying Chinese together. About four hours a day were thus spent, and all felt encouraged with their progress. Henrietta said that Mr. Shuck, like a hare, ran on a great way ahead of her. In addition to Mr. Shuck, Henrietta and Mr. Roberts, representatives of American Baptists,

there were in China at this time just three other Protestant missionaries of all faiths, Dr. Parker, Mr. Bridgeman and Mr. Williams, the latter being a printer.

Henrietta's first letter to the Board was dated June 30, 1837. There is a lovely little stamp at the top of the letter with "Henrietta" in both English and Chinese. The sealing wax still clings to the paper. No envelope, of course, was used, so she sealed the sheet with her own stamp. In this letter she says, "I have longed to throw in my mite." She says that at this time she had met only one native woman who could read her own language; and her knowledge of it was altogether superficial.

A letter to her father, dated July 1, convinces us that her "mite" included the acceptance of every opportunity offered her to witness for Christ. In one of her afternoon walks with Mr. Shuck, they visited a temple in a neighboring village. Henrietta was led to approach a lad who was standing at a table before a large image, striking with a stick two round pieces of wood on the table and chanting all the while. She offered him a Christian book in Chinese, but he only glanced at her and went on with his worship. Henrietta left him and went with Mr. Shuck into another part of the temple. A short time later, the same lad approached and said, "You offered me a book just now. I will take it now if you will give it to me." She gladly gave him the book, hoping some good might result. With characteristic Chinese courtesy, the boy said he wished to give the foreign lady something and asked her if she could read Chinese. When she replied that she could read *a little*, he immediately ran off and soon came back with a book, asking her to accept it. She read one page to him, reading it so correctly that the boy was delighted.

Toward the end of the year 1837, there was serious sickness in the Shuck family. Mr. Shuck himself was down for nine weeks with a dangerous form of dysentery. Little Lewis also had the same trouble, only in a milder form. In the midst of it all, Henrietta's confinement took place, and on October 29, the day after her twentieth birthday, their second son was born, Ryland Keeling. In a few days Henrietta was up and able to attend to the others. While Mr. Shuck was sick, there came the sad news that another missionary, Mr. Reed, had just died of this disease. As she sat looking at Mr. Shuck's pale and ghastly form, the thought pressed in upon the little wife that, like Mrs. Reed, she might soon be a widow in a strange land. She could scarcely hope that her husband would recover, for when once in that climate the dysentery attacked, it was seldom cured. But he was graciously spared, and soon they were again happy in their work.

Early in the year of 1838 Rev. Robert Dean, of Bangkok, visited Macao for his health, and spent some time with the Shucks. He had been studying the Tie Chiu dialect, which was Ah Loo's native tongue. There were many Tie Chiu people in Bangkok, and Mr. Dean proposed to the Shucks that they let Ah Loo go with him, as he felt sure he would be more useful there than in Macao. Mr. and Mrs. Shuck consented. As they sent him on an errand of mercy they prayed that heaven's blessings might attend him. He would likely join them again at some future day; but they did not want him back as a servant; they wanted him to be the servant of Christ, and to see him go from place to place publishing the gospel of peace to the dying Chinese.

But alas! A letter from Mr. Dean a few months later brought the sad, sad news that Ah Loo had fallen! No

death would have grieved them as this did. Ah Loo had been their first convert, and had apparently lived in an exemplary manner. He had seemed to possess such a lovely character, and had given them such joy and encouragement. He seemed to be on the point of becoming so eminently useful. It was a stunning blow to the missionaries. Ah Loo had renounced his faith in Christ and had gone back to his idols.

Toward the end of November there came a sudden change in Henrietta's health. She began to lose her appetite, and suffered with daily headaches. Suddenly one evening, while a meeting of some kind was being held in their home, she was seized with violent pains in the chest. As soon as the service was ended she retired to her room and called in Mrs. Squire, a missionary friend. Mrs. Squire seemed to know what to do, and administered such remedies as to cause some measure of relief, after an hour or two of severe pain. Dr. Anderson could not be found for a long time; and Henrietta expressed the belief that, had she been alone, she would not have survived. The good doctor came at midnight and took what steps he deemed necessary at the time, but he was evidently alarmed, and by daybreak he was at her side again. At one time her friends expected to see her dead within an hour. The doctor came four times during the day. Henrietta was delirious. Once during her illness she supposed she had the cholera and believed that she was dying. Death appeared as a friend coming to release her from pain and guide her to her heavenly home. She did not forget her husband and dear little children; they were mighty ties binding her to this world, but she felt the good Lord would protect and care for them and she was resigned to go, if the call came. She prayed, however,

to live long enough for Mr. Shuck to return, that she might see him once more in the flesh. Mr. Shuck, who had gone on a trip to Canton, was sent for and lost no time in returning home. For many days Henrietta was too ill to see anyone but the attendants, and the doctor would not permit even these to speak to her, so high was her fever. But again God dealt graciously with his servant, and in about a fortnight she was able to leave her bed.

Henrietta now had in her home and school only one Chinese boy. He improved rapidly. Jane Maria still made good progress, being able to read and speak both English and Chinese. Henrietta received annually from Mrs. Keeling and Mrs. Sinton \$5.00 each toward her support, but this was not sufficient. She hoped that her school would grow gradually, and by and by be a large one. She did not think that at this time she could be better employed than in studying Chinese and teaching these children. Jane Maria, A-cue and Lewis formed a class, and were daily taught in English by Henrietta and in Chinese by a native teacher.

In the year 1839 we find Henrietta in the midst of the toil and anxiety which characterize a missionary's life. Her household duties were quite considerable, yet she found time to do much genuine missionary work. By the end of February, she had fifteen little boys and girls in her home. These required to be looked after very closely. She would have preferred little girls exclusively, but so great was the opposition of Chinese parents to having their girls educated, she found that she had to take boys to get girls. When she opened her school they brought boys in great numbers, but she at length refused to take any more unless for every boy they should bring a girl.

Thus, in order to have attention bestowed upon their sons they permitted their poor, neglected daughters to accompany them. One girl that was given to her was eleven years old. She was very interesting and appeared to be as happy as possible.

Henrietta was encouraged in the conduct of her school by contributions toward its support from friends in America. She hated to have to ask for money, but without it she could do little or nothing for the heathen. She had to clothe and feed each child received into her home and school, or they would not come at all. Each child cost her about \$1.00 a month for food and about \$2.00 a year for clothes; so that to maintain a school of twenty she would have to receive \$280.00 a year. A merchant in Canton, who was not a Christian, gave her \$50.00 toward her school.

With so many responsible duties devolving on her now, Henrietta found little time even to write home. She was doing real missionary work, and begged the friends at home to pray for her. The little boys and girls under her care were all the children of poor people, with one exception, and were bound to her until twenty-one years of age. Missionary opportunities abounded in Macao. Parents would willingly send their sons, sometimes their daughters, to be instructed. Male missionaries could at any time visit the Chinese in their own filthy little huts. Women missionaries were always welcomed with much politeness to the rooms of the neglected woman of China. The missionaries could distribute books and talk about religion wherever they wished. Near the home of the Shucks was a little village of ten houses and about sixty inhabitants. Mrs. Shuck visited it regularly two or three times a week, accompanied by Mrs. King, a missionary

of another denomination. They talked to the mothers about their children, and asked many questions about their domestic concerns, hoping thereby to gain their confidence and affection, and then to be able to call their attention to spiritual things. For a while they did not mention the subject of religion. Had they spoken to these women on this subject on their first visit, and told them it was wrong to worship idols, they would have met with a cold reception, but by visiting them a few times, making the children presents occasionally, and talking with them in a friendly manner, they hoped to gain their friendship and thus lead them to listen to the gospel more readily than they would have done at first. "Wise as serpents and harmless as doves." The women were truly polite and kind to Mrs. Shuck and Mrs. King, asking them a great many questions, giving them tea to drink, and even offering them cigars (as was their custom); and once when the visitors were leaving, as it was nearly dark, one of the women offered to walk home with them, and did so. Mrs. Shuck believed that some of these women would let their daughters come to her school. At any rate, by thus visiting these poor creatures much was accomplished; the visitors saw them in their homes, could penetrate more deeply into their characters, and could also learn to speak the language as they did.

On March 14, 1839, Mrs. Shuck wrote her second letter to the Board, addressing it to the Secretary, Rev. S. Peck, Boston. She recalls that over eighteen months previous to this time she had written to the Board, asking whether they would be willing to bear the expenses of a small Chinese school under her care; but she had not yet received a reply. At the time that she wrote she had been engaged in teaching school, but finding it rather

difficult to proceed without a better knowledge of the language, and because of the great expense involved, and because of other considerations, she had concluded that it would be better to discontinue it until she should receive an answer to her letter. In the meantime, she had given her attention chiefly to the study of the language, which would better prepare her to undertake a school. After applying herself to it for the period of two years, and being able to speak it a little, and her desire daily increasing to commence the instruction of the heathen children, she had at length determined to do so without waiting to hear from the Board, hoping that they would not disapprove of her decision.

Consequently, in December, 1838, she had ventured to make known to the Chinese her intention, and when she had done so, children from all quarters flocked to her, and she could have had a school of over a hundred boys in a few days. Being compelled, however, to limit her number, she had the heartfelt sorrow of sending away in disappointment many interesting boys. Her school, though exceedingly interesting, was very small, consisting of only eight children—six boys and two girls. One of the girls, Jane Maria, had been with her more than eighteen months. She could read and speak both English and Chinese. Henrietta felt greatly encouraged concerning her, and trusted she might easily imbibe the spirit of Christianity and become a light to lighten the darkened minds of her countrywomen. The other little girl had been with her only a few weeks. She was eleven years old, and Henrietta was pleased with her. The mother of this girl was dead and the father was very old and feeble and could not live long, and had *given* his daughter to Mrs. Shuck. Three others were promised. She found

it exceedingly difficult to obtain little girls. In the eyes of their parents, they were too worthless to have such care bestowed upon them. Indeed, they seemed to think it was altogether out of the question to educate their daughters. If they could only learn to go to the wells for water and to cook and wash, that was all that was necessary. Just here Henrietta exclaims, "Oh, how ardently do I sigh for the blessed dawn of that day when the females of China shall occupy their proper stations in society; when those minds now so degraded shall be expanded and illuminated by the Sun of Righteousness; when she, who is now looked upon as a wretched slave, shall no longer be forced to perform such work of drudgery, but shall move in the sphere for which she was created, and act in the capacity of a wife—a mother!"

The lad supported by the Portsmouth Church was the most intelligent boy in her school at that time. For every child she secured, she required the parents or friends to give her a written promise to the effect that they would not take the child away until twenty-one years of age. Of course, if she should leave Macao, the parents would not consent for the children to accompany her, but in that case she was allowed the privilege, if she chose, of placing them under the care of someone in Macao, who would continue their education until the expiration of the allotted time. She felt encouraged with regard to the school, and though her efforts were feeble in the extreme, yet she believed they would not be in vain. In the great Jehovah was her strength! A donation of fifty dollars by one gentleman and twelve dollars by another had recently been made to her school, and she noted in the *Religious Herald* that the Sunday school of the First Baptist Church, Richmond, had contributed

\$67.38. She would endeavor to practice the strictest economy, and would draw upon the Board only for such funds as were actually necessary to keep the school in progress. She had written to her friends in different parts of Virginia regarding it, and, perhaps, they might support the school entirely. If so, she would be delighted to ask nothing of the Board, knowing as she did that they had need for every cent they received. The merchants in China were very liberal, and doubtless some of them would assist her. She was preparing a small geographical and historical work in Chinese, which she hoped to publish before a great while. Of course with her then limited knowledge of the language, it would necessarily be very simple, but it was the kind she then found requisite in the school. When it was completed, she would send a copy to the Board. She expressed the hope that in his leisure hours Mr. Peck would, perhaps, kindly drop her a line.

In the hot season in August, the entire family of Shucks went to Hong Kong, having a most delightful passage. They remained there about a week, when, being greatly benefited by the change, they returned to Macao. Henrietta found Hong Kong to be a most romantic spot. The harbor there is said to be one of the finest in the world, and the forty-five square-rigged vessels, which she saw anchored in different directions, presented a lovely aspect. Lofty green hills around Hong Kong were pleasant to look upon. The jaded missionaries would gladly have spent a month there, but duties too important to be neglected called them home.

In a letter to her father, Henrietta said that it was not impossible, indeed she sometimes thought it quite probable that they should once more meet, even in this

world. Should their lives be spared and those of the children, they might send or *take* them to America in 1844. In the same letter she speaks of the trouble that came to the English residents in Macao in consequence of the murder of a Chinese. The Commissioner, Liu, had deprived them of their servants and had forbidden any Chinese to sell any provision, or anything else to the English. The Americans and other foreigners were not to be molested. However, their servants were all alarmed. If they should leave, Henrietta would not be disappointed, as she thought, by dividing, they could perform their domestic duties for a little while. Then she added, by prophetic insight, "How these difficulties do rejoice my heart; because I think the English Government may be enraged, and God, in his power may break down the barriers which prevent the gospel of Christ from entering China." These difficulties between the English and Chinese went on increasingly until, by the power of God, they did result in "breaking down the barriers."

In October, 1839, Henrietta had another stubborn attack of illness, and was again spared. She wrote her father, urging him not to be distressed over her condition; she was in good earthly hands and rejoiced in her heavenly Father's care. "It may be his design," she says, "to give me some suffering, and then take me home. If so, I am willing to go. I am happy in the thought of being with Christ. Pray that I may have strength from on High to support me in every scene through which I am to pass." She suggests that she might have to take a sea voyage to Singapore, or to Manilla, just for a change. Mr. Shuck and the boys were well, and the winter

season was at hand, when they should all doubtless improve.

As the year 1839 came to an end, the Shucks looked back with great joy upon the success of their missionary labors. Mr. Shuck's preaching services on Sundays in Chinese, and his daily visits from house to house, had been continued with encouragement and without molestation. Baptism had been applied for by one individual, and the number of sincere inquirers had been increased. There had been some judicious distribution of literature. Teaching had not been omitted by Mrs. Shuck, except when attacks of illness had interfered. Many doors were opened to them on all sides, but they could not be entered for want of fellow-workers.

As the year 1840 opened, Henrietta's health was far from good. In a recent attack, her life had been almost despaired of, but she was now gradually improving. In the language of Dr. Jeter, "The affliction seems to have been, in a remarkable degree, sanctified to her spiritual prosperity. Her letters of this period breathe a spirit of confidence in God, and resignation to his will, and devotion to the work of missions. Far from her native land, in poor health, with the prospect of early separation from her husband and children, she is calm, cheerful, full of hope, waiting without alarm, the issue of her disease." She wrote her father that she had had this attack, but was now convalescent, and hoped, by extreme caution on her part, to be able to "drag on till 1844." If she were compelled to come home, it would be a "last resort." Manilla was only a few days' sail from Macao, and she might, if she grew worse as summer approached, take a trip there for a week or two. She would not have her father entertain any hope of seeing her again. She felt

that she might be called away any hour, and she trusted she was willing to go. Her ties on earth were great, but blessed be God, she could leave all to him. He would never leave nor forsake her.

Her physician, Dr. Diver, wrote to her father about her health. When he was called to her he found her in a state of delirium, occasioned by an excessive flow of blood to the brain, and he afterward learned that this was brought on by too great exertion in the heat of the day. He gave a minute description of her symptoms, the various remedies used, the progress of the disease, and the alternation of hope and fear as to the outcome. This was not the first attack; she had had several of like dangerous character, and he could not but think that another such attack would prove fatal; her constitution was none too strong to begin with, and was now being gradually undermined by the frequency and severity of these attacks, which, humanly speaking, could not be averted in that climate. He was strongly inclined to believe that nothing but a visit to the United States would restore her. Dr. Diver concluded this letter with these words, "Allow me to say, that in Mrs. Shuck the Baptist Board of Missions have a devoted missionary and the gospel of Jesus Christ an ardent and faithful advocate among the Chinese."

In April Henrietta wrote to Susan that her life had been prolonged, and she hoped to devote it more unreservedly to the cause of Christ. She had been on the border of the grave, but blessed be God, she had felt a peace of mind that indeed passed all understanding. The thought of leaving her husband without a wife, and her darling children without a mother in this unfriendly world, was indeed painful; but on the other hand, the

thought of being with her Saviour, where she would be perfectly free from sin, outweighed every wish to remain longer in her tenement of clay. One evening she remembered well—she was quite free from pain, but so exhausted that it was difficult for her to speak. Her husband and Dr. Diver were standing beside her, expecting soon to see her depart, and she felt that she was almost gone. Yes, it appeared that her spirit was about entering the paradise of God, when suddenly she revived, her strength increased and she felt so disappointed to return to this sinful state. But, knowing that she should not indulge such feelings, she endeavored to check them. She believed that the feeling of *perfect submission* to the will of the heavenly Father was the most becoming that the human heart could indulge. 'Twas sweet to know that all he does is best, for our own good and for his glory. She thought she could bless the Lord more for the bodily affliction which, in his wisdom, he had been pleased to send upon her, than for anything else she had ever received at his hand. It had been blessed to her eternal good, had caused her to rejoice in him as a tender Father, who never afflicted willingly.

Dr. Diver again wrote her father that she now appeared to enjoy better health than she had at any previous time since her arrival in the East. She seemed at length to be wholly free from organic disease, and she complained of nothing. He now hoped that she might be able to be useful for many years to come, which was her most ardent desire. Henrietta's father, in his "Private Thoughts for Henrietta," handed her on the day she sailed from Boston, had said, "Do not be impatient when you are sick—you are rather predisposed that way." As an instance of her regard for her father's advice,

and of her growth in grace, we may note that in this letter of Dr. Diver's he says, "The most prominent grace manifested in Henrietta's latest illness was *patience*."

About this time Henrietta wrote to her father that they were daily expecting the arrival of a British fleet, and that war, in her opinion, would certainly come. However she knew that God would overrule all things for his glory and cause even the wrath of man to praise him. She feared there would be much physical suffering among the poorer of the Chinese, and she anticipated an enormous price on provisions. Possibly the missionaries would have to leave for Manilla, or some adjacent spot, for a time, as their salaries would be insufficient for them to remain in Macao. However, she might take a few boarders. Already Mr. Roberts lived with them, and as they ate together, they got on more cheaply. "And," she added, "I am quite a good economist."

Rigidly the little missionary sought to discipline her own nature. The following resolutions were found among her papers:

1. I will endeavor always to observe strictly the golden rule, "to do unto others, as I would have them do to me."

2. I will speak no ill of *anyone*. If I can say no good concerning persons, I will remain silent.

3. I will mind my own business, and not interfere with the concerns of others.

4. I will pay particular attention to the rule laid down by my medical adviser, with regard to diet and exercise.

5. My children are given me to train for heaven. They shall have my vigilant attention.

6. The duty of a wife is to love and obey. My husband shall find me ever endeavoring to practice these duties, and shall receive from me at all times a hearty acquiescence in his wishes.

7. My duty to the heathen around me, and especially to the girls under my care, shall be strictly observed.

8. I will try to exercise *patience*, and *self-denial*.

9. I will watch over my temper, and endeavor to be amiable.

10. I will love my missionary friends, and be merciful and kind to all, especially to the sick and distressed.

11. I will cherish a forgiving spirit, and will return good for evil.

12. I will ever bear in mind that I am too much inclined to be *merry*; and I will try to abide by the advice of my sainted mother, "Be cheerful and not frivolous, and serious without being sad."

These rules I will pray over twice, at least, every day. I look to the Lord to strengthen me in keeping them. Whenever I find I have deviated from *any one* of them, I will note it down, and thereby acquire the habit of marking my *own faults*.

On June 23, 1840, Henrietta wrote to the Board saying that she was then able to accomplish more missionary work than at any previous time, occupying the whole of the forenoon in study and teaching. She expresses her gratitude to God for raising her up from the borders of the grave, and her determination to give herself more unreservedly to him in consequence. The doctors had given it as their decided opinion that it would be impossible for her to live unless she went to a colder climate, but she was determined to try *every* expedient, and consequently she underwent much bodily suffering from a rigorous course of medical treatment which, however, in the hands of God seemed to prove successful. The operation was painful "but not so painful as the idea of leaving China"—the land where she wished to spend the remainder of her life. It was altogether probable that the English would take some place or places in that

vicinity, where it would be cooler, and she might be able to go there.

As *warlike* times approached, the children mostly left her school and she did not endeavor to fill their places. Only two girls remained, and were now under her immediate instruction, and two boys under Mr. Shuck's. All of these were improving rapidly, which greatly encouraged her heart. She would devote all of her time to them until something was settled as to their future location, and would endeavor to prepare them to be assistant teachers. She hoped for much from them. She trusted that the Lord would graciously save their souls and prepare them to teach their deluded countrymen the way to happiness and heaven. If these children themselves perished, it would not be because they had not received instruction and admonition. In evangelizing China she confidently believed that educating the rising generation would be found one of the most efficient agencies, and that she should be humbly instrumental in reaching even the minutest part of this great Empire afforded her the highest earthly happiness.

The Shucks began the year 1841 with many encouragements in their missionary work. Mr. Shuck was now preaching regularly in Chinese. On the first Sunday in January he addressed as many as nine different Chinese congregations, ranging from ten to seventy, besides, holding services in his own house, and administering the Lord's Supper. Frequently he went into the shops and into neighboring villages, and preached and did personal work as opportunity afforded. Henrietta's health was so far improved that she was able to fulfil her cherished desire and plunge headlong into missionary labors again. Her school was prospering. The girls were improving mental-

ly and morally. Jane Maria was reading well, and improved astonishingly in writing. Akae was still a pupil, but was proving to be also a valuable assistant in teaching the younger children. Mrs. Shuck was firmly convinced that much good could be accomplished by mission schools, and her desire was to spend the rest of her days in educational work for the girls of China. So little had heretofore been done for the women and girls of China, that she felt bound to exert her influence wholly on them. She did not wish to take into her school any boys.

Henrietta was the pioneer in educational missions in China. Never before had anybody made an attempt to found a school for Chinese girls. Indeed, hers was the first mission school of any kind to be founded by any denomination in the Celestial Kingdom. Today, just ninety miles from where Henrietta started the first school, there are, in the city of Canton alone, over 2,000 Chinese students in our various Baptist mission schools; while countless numbers are in other mission schools throughout China. In Henrietta's little school the seed was planted of which we here see a part of the fruitage. The full results of her pioneer labor on behalf of educational missions in China will be known only in eternity.

On April 2, 1841, Henrietta's heart was gladdened by the birth of a little daughter. As the first son had been named Lewis after the father, the first girl was called Henrietta after the mother. Among Mr. Shuck's many friends in the East were Mr. and Mrs. Layton, and so very kind were they that the baby girl was named Henrietta Layton, after them.

The following letter was written by a little Chinese girl to Rev. Solomon Peck, Corresponding Secretary of the Board:

July 2nd, 1841.

My dear sir:

I never have seen you nor heard of you till yesterday, but Mrs. Shuck tells me to write to you. She says that you were one of the good men that sends the missionaries out to teach the heathen. Mrs. Shuck says you are very kind, I hope you are well. I tell you that I have never written to gentlemen at all. I hope you will excuse this letter for being so badly done. I think you will be so kind as to answer this letter. I think you know Miss Susan and Miss Isabella. They were the sisters of Mrs. Shuck. Lewis and Ryland are very fine boys. They speak Chinese just like they were Chinese boys. Lewis is commencing to read Chinese, but Ryland "have" not yet begun. (Mrs. Shuck has a little daughter just three months old today.) I hope some days we all shall meet together. Jane is learning to read the write. Mrs. Shuck speaks Chinese very well, but don't know so much as Lewis and Ryland.

Mr. Shuck knows a great deal, but he does not speak plain like Lewis and Ryland. They speak all the same as Chinese children. I hope you and we all will be Christians and meet in Heaven if we don't meet on earth. I have no father. My father was dead when I was eight years old, so I was sent to an English lady who taught me to read and sing. Mrs. Shuck taught me how to write letters and read writings and learn Grammar and Geography and History of the Bible. I hope next time I will write a longer letter, but this time I cannot because the ship is going very soon. I have a sister which has her feet tied up and two older brothers and one little brother. I do not mean to have my feet tied up. Those beautiful Bibles that "was" sent from the Society "was" very handsome. If Jane and I are good girls, Mr. Shuck is going to give us one. Mr. Shuck has written to you. Jane, Lewis and Ryland send their love to you.

Please excuse a little Chinese girl writing to so a great gentleman, but Mrs. Shuck told me and I must obey. I would like to see America very much. I learn from the Geography what a pretty place it is. I direct this letter myself. Mrs. Shuck does not like to direct my letters when she is going to send them home. Mrs. Shuck is very kind to teach a little Chinese girl how to read. Mrs. Shuck says that there are a great many people that are Christians in America. God will bless you and when you die he will take you to Heaven and you will live forever. I am going to write to the little blind girls in England. Mrs. Shuck sends her kind regards.

Very respectfully,
Your young friend,
Akæe.

(Mrs. Shuck has placed a cross mark by the word *direct* where it appears twice in this letter, marking at the bottom of the letter, "*dictate* and *correct* instead of two directs.)

On the blank page left of Akæe's letter, in order to save paper and postage, Mrs. Shuck writes her fourth letter to the Board:

My dear Brother:

The writer of this letter is one of my little pupils. It is all her own, with only one or two verbal corrections. She is about thirteen years of age, is very intelligent, and improves rapidly in all her studies. I thought it might please you to receive a letter from her. She assists me greatly already in teaching the younger children. The Lord grant that her heart may soon be given to the Saviour. Jane Maria likewise improves much. They read well, are studying such branches of education as children of their own age in America.

Mr. Shuck has written to you.

With his kind regards, believe me,

Very truly yours in Christ,
Henrietta Shuck.



MRS. SUN YAT-SEN

On the foundation laid by Mr. and Mrs. Shuck in Macao, a church was shortly built, which has continued up to the present time to exert a potent influence for good. One of its members was Sun Yat-sen, the first president of the Chinese Republic, and often spoken of as the George Washington of China. His good wife is still a member of this church. Their son, Mr. Sun Fo, was also baptized into the fellowship of this church at Macao. He is now a high official in the Chinese government, and exerts a wide influence for good. The Shucks built better than they knew.

AT WORK IN KILMARNOCK

Henrietta was intensely social in her nature. Far away in China she missed the dear ones she had left behind at the call of duty. She had been entirely willing to make the sacrifice for the cause of Christ, but it *was* a sacrifice. Her heart was in China. Nevertheless, she often turned her thoughts toward home and loved ones.

She wrote Susan asking that she copy for her some of their sainted mother's letters and, if possible, send her at least one of the originals. She requested also copies of some of her grandmother's poems. The she asked for a lock of Susan's hair, the whole length, together with locks of hair from her father, stepmother, Isabella and the three boys. She longed for pictures of the family. She says, "I ought to have attended to these matters previous to leaving, but, to tell the truth, I was so engaged with my 'better half' that I forgot all about them, and on his part the same may be said also."

Henrietta was greatly concerned about the salvation of her sisters and brothers. She could not talk with them face to face, but she could write letters. And such letters

as she did write! Even while on the ocean voyage she had written to her sister Susan on the subject. She says in this letter, "I have been thinking a great deal of your dear never-dying soul lately. You cannot imagine the horror that fills my mind as I meditate on the solemn truth that you are unprepared for death." She had parted from her sister never expecting to see her again on earth. She could bear that for Christ's sake, but she could not bear the thought of being separated in the other world. Earnestly she pleads with Susan to accept Christ. She closes with the wish that all the family might meet in Heaven where they should "*part* no more, *sin* no more, *suffer* no more."

Henrietta rejoiced to know that her father had already baptized over 500 converts, but imagine her delight when she learned that after a great revival, among those baptized was *Susan*. She wept for joy. That night she woke at twelve o'clock, and could not sleep for thinking about Susan. She cried out with the psalmist, "Bless the Lord, O my soul!"

From this time on Henrietta was constantly writing to her sister Isabella, urging her to become a Christian. In one letter she says, "It is my chief distress to know that you are not at peace with God. I pray for you every day. Often the last wakeful breath at night is wafted in prayer for my dear Isabella; and the first thought in the morning is still concerning the interest of her never-dying spirit. Midnight and midday, yea, all hours, witness my tender and anxious solicitude for you." She continues to plead with her sister in a most persuasive manner. She contrasts with the fleeting joys of the world, the lasting joys of the Christian religion. She urges "*dearest Bell*" to be persuaded to listen at once—

now, to the calls of God's providences to her, which have been many. She reminds her sister of the death of little Lucius, her half-brother, and hopes that it will be sanctified to her good, drawing her to the Saviour with whom his precious spirit now dwells. Isabella was surrounded by pious, loving friends, who felt great concern for her salvation. Oh, that their example might influence her, that their tears and their warnings might be no longer disregarded. "Loved Isabella," she pleads, "the tears start in my eyes, and almost blind me, so full is my heart. Listen to the voice of your dear distant sister, who loves you too fondly; listen to your conscience; listen to the exhortations of God's devoted servants; and be entreated to seek the forgiveness of your sins. *Delay is dangerous.* * * * How anxious was our tender mother's heart for the eternal welfare of her dear children! How frequent and earnest were her prayers! She is gone! Her prayers are no longer offered for us. Her sainted spirit is with its loved Redeemer. What are your feelings when you think of an eternal separation from that devoted mother, from her who now occupies her place, from our beloved father, from your sister Susan, who is now the companion of your joys and sorrows, and from your *unworthy* but anxious sister Henrietta and her husband, from all your pious friends, and especially, from the blessed Saviour himself? O, Isabella, if these things do not move you, what can?" She just could not give her sister up. Isabella might shed some tears over this letter, but let it not soon be laid aside and forgotten. She urged her sister to write her a long letter about her feelings on the subject. She imagines Isabella exclaiming after reading this letter "Oh, sister Henrietta always writes me such mournful letters!" They were not

mournful, in fact, but on the most pleasant of subjects, and she must continue them until she should hear better things of her sister. Isabella was of a cheerful disposition, and loathed the idea of being serious and gloomy; but there was nothing in religion to make people unhappy.

“Oh, why should the heart of a Christian be sad,
Or his eye ever dim with a tear?”

except on account of his sins. Her letter must end, but her prayers for Isabella would continue.

In December, Henrietta having heard of the conversion of her sister Isabella, the marriage of her sister Susan, and the death of her grandfather, wrote a letter to Isabella in which she says that the letters containing these items of information almost overcame her, in her weakened state at the time. Particularly did she rejoice at the conversion of Isabella. Her greatest hope was now granted, and a great burden had been rolled away from her mind. What would have been Henrietta's joy if she had known that one year after her death, Isabella with her husband, Rev. Thomas W. Tobey, would sail as a missionary to China, taking up the work her elder sister had laid down.

Henrietta's brothers were getting old enough to understand and obey the gospel, and she transferred to them her tender solicitude. In April, 1841, she wrote a letter to her youngest brother, Robert. She addressed him as “My dear Bob.” This address seemed so sweet and natural that she must still adopt it, though now doubtless he deserved a more manly one. She thought of him often as her sweet little brother; and as she had written to the others of the family, she would not slight him. She almost wept as she wrote to the dear boy, and thought of

that darling, light-haired, innocent little one, whom a few years ago it was her privilege to take care of. He always seemed dearer to her than the rest (though all were dear), because their mother had died while he was yet a baby, and had left him so helpless on her hands. He had been a *good* boy, and she hoped he was still good. She had heard that he was at Waverly now, going to Miss Gaskin's school. He must write her about it, and must be respectful and obedient to his teacher. He must ask Miss Gaskin to write to her also. He must give her love to Miss Gaskin, and also to all the family at Indian Creek, old and young, black and white, and especially to Henrietta Maria and "Pug." His little nephews, Lewis and Ryland, often asked about him, and called him "Uncle Robert." They were anxious to see all the family, and said they would like to go to America, "if mama and papa would go too." They were often amused and delighted when told about the fine fruits and candies and good things in America, which they did not have in China. They were especially interested in strawberries. Lewis said, "Oh, if they grew on the ground we could get them ourselves, plenty of them, too." The fruits in China were not so good as those in America, but she supposed Bob would think it a great treat to have oranges as plentiful as they had them in China. They were just then going out of season and were quite high, the best costing nearly one cent.

Lewis and Ryland had three or four goats, all but one given to them. One was called "Bell," one "Sue" and one "Nanny." Bell was a most spiteful, greedy thing, and quarreled and fought with the others, and tried to keep them from eating, and to get all the food for herself. It was hoped the one after whom she was named

possessed none of these qualities. If so, she had changed mightily. Every morning Mr. Shuck and the boys went down to the garden and fed and milked the goats. They had two turkeys also. These were very expensive in Macao, selling sometimes for eighteen dollars apiece. Of course, they bought none. Chickens, however, were quite cheap.

She closes this letter with an earnest appeal for him to become a Christian. He used to say he was going to be a Baptist preacher and go to Burma. She would have him give his heart to the Saviour in his youth. He was young, but the young die, as well as the old; dear Lucius had died when younger than Bob was now. She quotes suitable passages of scripture. She hoped that he would seek Christ early, and that his "Sis Net," though separated from him on earth, would meet her brother in realms of bliss above.

Henrietta wrote a letter to Susan about this time, but was in doubt as to how to address it—whether to Miss Susan Hall, or to Mrs. Susan Crittenden. The anticipated marriage had probably occurred, but perhaps it had not. So many disappointments of that kind did happen. If they were married, she prayed the Lord to bestow on them every needed blessing. If still single, she prayed that the same kind Father might guide them into the path of duty. She would just say that she was satisfied with Susan's choice. True, she had hoped that some missionary would "pick her up," but as Susan had prayed over it and had committed her way unto God, he had doubtless directed her path. Perhaps later Bell, too, would be looking out for a new name. Susan must watch over her and give her good advice on this and other matters. Henrietta closes this letter with these words:

"May you both, dear girls, ever keep in view, amidst all your varied scenes, the great and truly important change which awaits us all. Let us be ever on the lookout for that message which shall summon us to another and unchanging state of existence, and so live, from day to day, as to go in peace and joy."

Once Henrietta wrote a joint letter to her three little brothers, Addison, William and Robert. She had recently received a letter from Addison, and was well pleased to see the improvement he had made in penmanship and composition. But William, alas, had not written her but once in eight years. *Shame* on him! Lazy boy! Tell it not in Gath, publish it not in the streets of Ashkelon. Little Lewis was now learning to write, and would soon make them blush by the number of letters he would write to grandpa and other loved ones. But what could she write to these dear boys that would interest them? If they were in China and she in Lancaster, what a long and interesting letter she could write them, telling them about the deaths, marriages, births and other changes which were constantly taking place.

Mr. and Mrs. Brown were very dear friends of the Shuck family. They were connected with the Morrison Education Society and had a large school of Chinese boys. They lived about two miles away, on a very high hill, and the Shucks could see the home very distinctly. Henrietta used to go there sometimes to spend the day. On a certain night, about one o'clock, Mrs. Brown was awakened by a noise at the door. Mr. Brown jumped out of bed and went to the front door, and found it securely fastened; so he ran out of the back door to see if there were not some robbers about. He saw a band of about thirty men. These were now beginning to break

down the door. One of them stabbed Mr. Brown in his breast. The wound was very painful, but not so serious. Seeing that the robbers were intent on plunder, Mr. Brown and the whole family made their escape, either into the kitchen or the stable. There they were kept without clothing, except what they slept in, till daylight, when the robbers left. But in what a condition they left the house! Bureaux, beds, tables, etc., were all turned over on the floor and broken to pieces. All their valuable articles were stolen; indeed, they scarcely had anything left. The Browns were happy, however, that it was no worse; for it was a great wonder that the house was not burned to the ground, as the robbers, in order to make a light by which to see where the valuables were, set fire to a trunk of clothing, and the floor was burnt by it in several places. It was many days before they got their home put in order again.

Also recently, a band of robbers had plundered another house only a quarter of a mile from the Shucks' home. There were just two women and a boy in the house, as the husband was away at the time. Mr. Shuck heard the noise, and slipped out and told the police. One of the robbers was killed, but the others escaped. The Shucks themselves were bothered by robbers once. Three men broke into the house and took away a good many articles, such as blankets, clothing and the like. Indeed, they even stole the counterpane off the children as they slept. The Shucks did not discover that the robbers had broken in until after they had left. Mrs. Dean's nurse, who was sleeping in the room with the children, called Henrietta and told her of it. She was nearly dead with fright, and said the robbers had told her that if she were not quiet they would kill her, so she made no alarm. After

this the missionaries had a watchman who walked around the home all night. Moreover the Government, about that time, took active measures to prevent such robberies. So afterward the Shucks were not further molested by them. Such was the substance of this letter to her three little brothers. We submit that she *did* write them an interesting letter after all.

Writing to Isabella, Henrietta said that she was so situated as to be compelled to speak Chinese continuously. All of their servants were Chinese, and they now had a school of twenty boys who spoke no English, so that she studied Chinese in this way, which was perhaps the best. She flattered herself that she spoke the language *quite well*, at least she had no difficulty in understanding and being understood. Meanwhile, she had not yet ceased her own English education. She felt that she must exert herself to acquire education on account of her boys, who were fast growing up and must necessarily receive much of their education from her.

In this same letter to Isabella, she expressed her joy over the conversation of Solomon, who was one of her father's servants. She said, "Remember me to him, and tell him I have prayed for him, and shall continue to do so." She asked also about Lavinia and Chaina, and in a playful strain said, "I am sure they would like to see old Henrietta now, with her three fine sons, and sweet little girl; but I do not feel old with all these marks of age around me. A short time ago I breakfasted with one of my missionary friends, who began to joke me about the number of my children. One of the ladies present said, 'When I first came to China, and saw you, I thought what a silly man Mr. Shuck was to select so young a woman to take care of those boys,' little thinking that I

was their *own* mother. I often joke my husband about this. He really looks old, but I am, to all appearance, as young as ever."

In another letter she says: "Much love to all the servants. Tell them I love them still. * * * I trust that Chaina, Violet and Lavinia are not growing tired, but pressing on to Canaan. Ask them to pray for me and for the poor heathen, whose minds are very dark—who worship wood and stone."

Truly should it be said of Henrietta that she loved the souls of all the world, whether her own relatives or those unrelated to her by ties of blood kinship; whether white, yellow or black. In Macao, by direct missionary labors, and in Kilmarnock, through her prayers, influence and letters she sought the salvation of precious souls.

CHAPTER IV

CLOUDS AND SUNSHINE

"My beloved wife weeps and refuses to be comforted."—*Mr. Shuck.*

IT would probably never occur to the reader that during the period covered by the preceding chapter the Shucks were passing through the most trying experience of their lives. Yet such was the case. While the work of the Lord was prospering, they were prosecuting it with heavy hearts. How often are the souls of missionaries tried even to the breaking point, and the world knows nothing about it!

Yet in all these trials the Shucks were filled with an inward joy. They did not rejoice *because* of tribulations, but they did "rejoice *in* tribulations," as Paul had done amid the trials of his missionary labors. The clouds were very dark and heavy, but they knew that behind the clouds was the sun still shining.

CLOUDS

There was a grievous misunderstanding between the Shucks and the Board. Several things brought about and intensified this unfortunate situation. The first mistake was that there was no clear and definite understanding with the Shucks as to just what salary they should receive. The Board doubtless knew all the time what it would be, and may have thought that this had been

made plain to the missionaries. But such was not the case.

Another thing that contributed toward the misunderstanding was that there were no positive instructions as to the definite location of the missionaries. They were given broad, general instructions to establish a mission somewhere in China, the details to be worked out by the Shucks themselves, according to circumstances, when they were on the scene. With this undertaking, the Shucks landed at Singapore and began to study the language; and then went to Macao. This was a circumscribed field in which the missionaries labored under limitations imposed upon them both by the Portuguese and by the Chinese Mandarins. But China proper was so strenuously antagonistic to all foreigners at this time that it was impossible for married missionaries to enter it. In this situation, the Board weakened and almost decided to abandon any determined effort to organize a Chinese mission. They wanted the Shucks to go to Siam, but did not *order* them to do so. Meanwhile, the Shucks, being on the ground and sensing the situation better than the Board could possibly do, were bent on establishing mission work in China. Here was a difference of opinion between the missionaries and their patrons that boded ill from the beginning.

A third thing to be considered in this connection was the difficulty at that time in maintaining adequate communication between the Board and its missionaries. There were then no such facilities as oceanic cables, radios and the like, but only slow-going vessels. At the very shortest, it took about nine months to send a letter from Boston to China, or vice versa, and get an answer; and often it actually took several months longer than

this. Had there been at that time such quick communication as we now have, there would probably never have been such a misunderstanding as we are to consider. But, just because there were no definite agreement as to salary, no positive instructions as to location, and no adequate facilities for communication, a grievous misunderstanding did occur.

Mr. Shuck's correspondence with the Board, now on file in New York, is very voluminous. In the ten years we are considering in this story, he wrote one hundred and thirty-five letters to the Board. There was at that time no regular mail system such as we have now, but he had to watch his opportunity as some vessel was about to sail for America, and send mail by it. As his communications to the Board began to come in, and especially as he began to render account of his finances, it became apparent that he was spending more than the Board thought it could allow. In the first of his financial statements, he gives the following account:

"Account for Singapore during 5 months from 1st April to 1st Sept., 1836:

The whole amount of money drawn was	\$1,187	
Salary during the 5 mos. in Singapore.....	\$315	
House rent	110	
Passage on ship to China	300	755
		\$ 437

This \$755, subtracted from the amount drawn, leaves about \$437 against me. We purchased all our furniture in Singapore, clothing also, for we had nothing with which to keep house. I also had two teachers, Malay and Chinese. Ten days' salary and house rent (last ten days of Sept., 1836) is not mentioned in my accounts for Macao, which, if taken from the sum of \$437, would

bring it to \$415. We paid for the few days we were at Mr. Gutzlaff's."

The "salary" here referred to was the actual amount of his living expenses, which they presumed the Board would allow.

Next we find this statement:

"Expenses for 13 mos., from 1st of Oct., 1836, to 1st of Nov., 1837:

Mrs. Shuck's school	\$ 45.00
Amt. given by Thos. Hume.....	27.00
Wet nurse for child (or it would have died).....	39.00
Elementary Chinese Books	57.00
Salary for 13 mos.	787.00
Medicines and treatment	14.50

This account seems very modest when we consider the size of the family, including the school children. So it seemed to the Shucks. In October, 1837, two years and one month after they had parted with the Board in Boston, the Shucks received a letter from Mr. Lincoln, the treasurer of the Board. In it he made known to them for the first time what salary they were to receive. He made it clear that they were spending more than the Board could allow. Mr. Shuck had informed the Board that he hoped to translate the Scriptures into Chinese. Mr. Lincoln intimated that Mr. Shuck was ambitious to be known as a translator, while they sent him out to preach the gospel. As to the question of location, Mr. Lincoln intimated that it was the wish (not the order) of the Board that he go to Siam and settle in Bangkok, and learn the Chinese language there amid conditions that required less expense than at Macao. Mr. Shuck was informed, also that the Board would not pay the expenses of two trips he had made—one to Canton and one to Hong Kong—inasmuch as he had already overdrawn the

amount that the Board thought it could pay. Mr. Shuck ever afterwards looked back upon this whole period as that of "those dreadful overdrafts."

In July, 1840, a certain sea captain by the name of Benson, called at the offices of the Board in Boston and preferred charges against the Shucks. He said that he had been in China and had checked up on them, and had found them very unworthy missionaries. They lived luxuriously, in a well-furnished house, dressed elegantly and kept an extravagant table; in fact, they were squandering the Board's funds. Moreover, he said Mr. Shuck was lazy and did not attend to his work. He had been invited by the captain to come aboard his ship and preach to the crew, but had refused to do so. This was damaging testimony. Coming at the time it did, and with no one to gainsay it, it appears to have been accepted by the Board at its face value.

Let us now endeavor to put ourselves in the place of the Board, and to picture the situation as they saw it. To begin with, the missionary enterprise was yet in its infancy. The Board had very meager funds with which to carry on their several missions. It was the day of small things. They had sent out a number of missionaries, among whom were the Shucks. They thought they had made a careful and wise selection, but these two seemed antagonistic to the Board. They were, according to their own estimates, spending amounts in excess of what the Board thought it could possibly allow. Letters from Mr. Shuck explaining the necessity for these expenditures had been written, and may have been on the way at this time, but they had not yet reached the Board. Moreover, the Shucks seemed obstinate about the question of location. They had come to Macao with

the apparent approval of the Board, who had been thrilled at the prospect of opening up a mission in the vast Chinese Empire. But Macao was not in China proper. It was held jointly by the Chinese and Portuguese. It proved to be a limited field and a very expensive place for foreigners. The Chinese Government was strenuously opposed to admitting any "foreign devils" within the Celestial Empire. It seemed hopeless to undertake a mission there. The Board was ready to surrender. They wished the Shucks would go somewhere else, but the Shucks seemed wholly unwilling to do so, being wedded to the idea of opening up a mission in China at all costs. On April 12, 1836, Mr. Shuck had written, "For although the Government most sternly forbids any foreign female from entering its confines, yet I cannot divest myself of the conviction that my bones and those of my beloved wife, should we be spared a few years, will be interred beneath the sod of 'The Flowery Kingdom.'" Again, in 1837, he writes: "It evidently *remains to be ascertained* whether it is not possible, even at the present time, for two or three families combined to effect a settlement on some part of the 2,000 miles of seacoast under the Chinese jurisdiction, notwithstanding the haughty attitude the Government has assumed toward all foreigners." True, the Board had not *ordered* the Shucks to go elsewhere, but so strongly had they intimated this to be their wish that Mr. Shuck had even written asking them for definite instructions as to just where they should go. From October, 1837, to April, 1839, not a single communication was addressed to the Shucks by the Board.

When at length they broke their long silence and resumed communication with the Shucks, it was in harsh

and unsympathetic language. They were greatly provoked. Far from the scene themselves, and with what light they had on the subject, the situation appeared to be about like this: The Shucks were living beyond their means, were antagonistic toward the Board's suggestion as to the change of location, and were, in fact, poor missionaries, utterly unsatisfactory to their patrons. The Board had about reached this conclusion independently, when lo, here comes a man, fresh from China, and gives direct testimony to this effect. The case seemed complete.

When the Shucks first learned of this attitude of the Board toward them, it nearly broke their hearts, and it is easy for us to enter into their feelings. Before Mr. Shuck got Mr. Lincoln's letter setting forth this attitude of the Board, he wrote sometime in June, 1837, about the expense of the mission. He stated that provisions and houses were abundant in Macao, but no foreigner could obtain them at what he considered reasonable prices. However, according to Mr. Roberts, an independent missionary there, the Shucks were living on less than they could have done in the state of Mississippi. Mr. Shuck makes this statement: "There is not a foreign family in China that lives on as small a sum as we do (and I have made many inquiries). We live in a house vastly less comfortable than the others because we get it at a cheaper rent, our table is plainly furnished, and our clothes are just passably decent." He recalls that in 1808 Dr. Morrison had written the London Missionary Society that the whole expense of the first year, including food, house rent, books, tuition, "domesticks," and the expense of removing to and from Canton, was upward of \$2,500. Dr. Morrison at that time had no family. The living

expenses alone of the three bachelor missionaries in Canton were, according to Mr. Bridgeman, \$2,500 a year. This did not include tuition, books or clothes. Then Mr. Shuck adds, "I make these statements of facts that you may draw your own inferences on the subject. The expenses necessarily incurred are so great that I feel somewhat uneasy about it. We could enlarge our operations, but as everything is so dear, we wish to know from the Board precisely how far to go." This letter was written before Mr. Shuck received Mr. Lincoln's harsh letter concerning the overdrafts.

To this letter Mr. Shuck replied almost immediately, recalling that he had recently written to Mr. Lincoln especially about finances. He states that the allowance named by Mr. Lincoln was no doubt sufficient for any other place in Asia. Living in Macao, however, was so tremendously expensive that he had been compelled to exceed the salary so much that he and his wife were overwhelmed with grief lest the Board should be irrevocably displeased with them. His own feelings were too intense to allow him to weep, but his beloved wife wept and refused to be comforted. He hoped the Board would bear with them, for they had determined to sell their furniture and conveniences and live in the dust in the future in order, with the assistance of a small amount of funds they expected to receive from home, to try to pay back the excess in a few years. Mrs. Shuck had decided to sell her workbox and spoons and some other things for that purpose. They had hitherto had no definite sum before them, nor did they know anything at all about salaries until they received his letter. Every article of food and everything else, particularly coal and

thick clothing for the four or five winter months, was "unrighteously dear" in Macao.

Two things affecting their funds seriously we ought to mention. First, there was an English lady who came there in the previous fall with her husband. The husband died, and she was in such a distressing situation that they took her in. She lived with them three months, and gave decided evidence of piety when she left. Second, Rev. I. J. Roberts (supported by an independent missionary society with headquarters in Louisville, Ky.) had lived with them five months and had, up till then, paid them only \$50.00. But they would call on him for the remainder, which they would credit to the Board.

They had lived vastly cheaper than any other foreign family in Macao. The washing there cost them \$30.00 a year, the rice was \$3.00 a package. They used neither butter nor milk. He would write again on the subject of expenses. He was glad to know now what he was to depend upon for the future with regard to funds. He did not complain of the salary, but it could not possibly be sufficient for Macao. He and his wife could do for the coming year, as they could sell their furniture, which they brought from Singapore, for a great deal more than they gave for it. He was certain they should want for food and clothing, as they wished to save a small amount to refund the Board.

The Shucks now entered upon a course of rigid economy. Henrietta at once closed her school, and kept her word about selling her workbox and spoons. They discharged the nurse. For three months, in 1838, they broke up housekeeping, and Mr. and Mrs. Shuck, two children, Jane Maria and two Chinese nurses, all slept in the same room in the house of a private family. When they

again went to housekeeping, it was in a cheaper and much inferior house. Their friends noted these conditions at the time, and manifested great kindness toward them. Henrietta wrote to her stepmother about this time: 'Indeed I now write on a most beautiful, portable desk, neatly fitted up with pens, knives, wax, etc., which Mr. Layton sent to Mr. Shuck.* * * You would love these friends if you knew them, and I am sure you do already for our sakes. Mrs. Layton came to see me one cold winter day, and found me trembling with cold, as the floor of our room admitted the wind through the cracks. She went home, and actually took a carpet from her own room, and sent it to me, which carpet now covers my bedroom. Was not this kind? A thousand other evidences of her affection could I mention did time permit.'

Early in 1838, Mr. Shuck wrote: "Many circumstances have preyed heavily upon my spirits within the last six months. Mrs. Shuck being deprived of her school, and I having no good teacher for want of funds; my tract operations stopped; having incurred the disapprobation of the Board in coming to China; living under suspense as to whether the Board will allow us to remain here or not; dreading the idea of going to Siam; having expended more funds last year than we or the Board anticipated—all of these things combined oppress our minds daily and nightly and mightily. Such circumstances as the above cannot help but have the unhappiest effects upon the body and soul of a missionary. Our hearts' desire and greatest luxury on earth would be, to be actively and continuously engaged in missionary work, and having the approbation of our patrons at home."

On January 23, 1839, Mr. Shuck wrote that, on Mr. Roberts' advice, a larger house had been rented and

Henrietta had reopened her school, money having been secured from the Morrison Educational Society.

In 1841 Mr. Shuck wrote that because of refugees from Canton, houses had soared, and they were put out of their house. Mr. Roberts found rooms elsewhere, and they finally, at \$100.00 a year increase, found a little house which they rented for a short period, expecting daily to receive dispatches from the Board.

The economy of the Shucks reached even to the little matter of postage. He was careful as to the size of his letters, lest the postage should be too much. He says, "The fact is, I write generally such an awkward, struggling hand, that I fill up an unpardonable amount of space to little purpose, and consequently I am really concerned about the amount of postage with which my communications tax you." Again and again, at the end of his letters, he tells them to deduct the amount of the postage from his salary. One letter, dated August 24, 1841, he sent by Dr. Anderson as far as England, trusting that the postage from there to Boston would not be so much. If, however, it should be, he would have them charge it to his account, since, he says, "I write it mainly for my own gratification, which I feel in communicating with you at present."

Letters of this period tell of the breakdown of Dr. Devan, and his return to America; of the Browns and others going to Singapore because of ill health; and of the return of two English women who had come out to Singapore to continue the school work begun by Henrietta, but who had broken down immediately. Nothing is said of it, but one wonders how the Board could receive this information without noting the faithfulness of those two who had been on the field so much longer

than any of these others, and who had had terrible physical attacks, and endured terrific hardships and strain, and yet had not asked to come home.

Still the Board, or at least some members of the Board, seemed not convinced by Mr. Shuck's letters; and further harsh communications were addressed to him, particularly after Captain Benson's damaging testimony. Now Mr. Shuck's manly independence began to assert itself. On February 5, 1841, he wrote: "If we are to be muzzled, then let it be where I can command for myself and family the sympathy of friends and native land, rather than among these pagan millions who hate me, my principles, and my labors to do them good. Rather than overdraw my allowance, every phase of reasonable duty would seem to require me to throw up my commission as your agent in foreign lands." Again, in answer to a particularly harsh letter, he writes, "When, therefore, you may have occasion to strike, strike away, but strike easy." He knew that every harsh word pierced the tender heart of his beloved Henrietta. It was on April 2, 1841, that Mrs. Shuck gave birth to her little daughter, Henrietta Layton Shuck, an ailing child from the beginning. One wonders whether the mother's agony through the preceding months had anything to do with little Henrietta's health. The slanderous charges of Captain Benson were an outrage. He himself, according to Mr. Shuck, was not at all a godly man. His character was such as to discredit his testimony. His charge that the house was elegantly furnished, was readily refuted by Mr. Shuck's statement that the best of furniture he had was given him by the Board when he sailed from Boston. The charge of laziness was also preposterous. Mr. Shuck was the personification of energy.

His good wife once wrote that she feared for his health because he was "doing the work of four men." Moreover, Mr. Shuck had, during his long ocean voyage, abundantly manifested the fact that he could be interested in a ship's crew. He wrote the Board that it was true that Captain Benson had asked him to speak to the sailors on his ship and that, under any ordinary circumstances, he would have been glad to do so; but at this time there was a dreadful storm at sea, and he was so easily made seasick that he feared he would reach the ship in a condition rendering him totally unfit for the service desired. Moreover, his own work was pressing upon him at the time. So, in view of all the circumstances, he felt it advisable to decline the invitation. Captain Benson was furious with him for doing so. As the captain of a ship where his word was law, he was accustomed to having his own way about things, and was peeved that his will was opposed in this instance. Henceforth, in the language of the street, he had it in for the Shucks, and when he got back to Boston, he made his way to the offices of the Board and preferred his slanderous charges. It was a case of a plausible man with an axe to grind. But a better witness was soon to take the Shucks' part.

Early in the year 1838, Rev. Robert Dean, of Bankok, a trusted missionary of the Board, came to Macao on a trip for his health. He found out the true situation about the Shucks and wrote to the Board, saying all manner of favorable things about them. At length the truth began to reach the Board in a way that influenced them. They had questioned the statements of Mr. Shuck alone, but now that Mr. Dean, whom they trusted, came out with the facts, they were impressed and began to relent.

They seemed now to realize that in the Shucks they had worthy representatives on the foreign field, and that the Board ought to stand by them in every way. Accordingly, they addressed a communication to Mr. Shuck, which reached him on January 1, 1841, stating that the Board did not hold him responsible for the overdrafts before the amount of his salary was understood. Notwithstanding this intelligence, Mr. Shuck continued his payments on that account.

On January 1, 1841, Mr. Shuck wrote a letter to the treasurer of the Board, in which he said: "During the year I shall draw the \$15.00 which you speak of having received from the Virginia Baptist Foreign Missionary Society for educating a little girl under Mrs. Shuck; and for the same pupose, I shall draw this year \$28.00 contributed by Miss Priscilla Pollard, of King and Queen County, Virginia, as well as the \$25.00 from the Portsmouth, Church, and the sums from Mrs. Keeling and Mrs. Sinton. Mrs. Shuck thinks that, with Miss Pollard's \$28.00 and the Society's \$15.00 combined, she can support two girls." However, Henrietta did not draw all the money given for her girls, feeling that the Board was in hard straits.

In a letter dated July 3, 1841, Mr. Shuck expresses his deep appreciation of the attitude Mr. Peck had come to take concerning the "slandorous reports," and feels "thankful for the friendliness with which you have received my indications on the subject." In the same letter he goes on to say: "The charges not allowed for my visits to Canton and Hong Kong had better stand as the Board had decided, as the guarded economy of my beloved wife will likely make us lose sight of the want of the said amount. My trip last fall, when I was so very

ill and which did me so much good, I did not charge to the Board, as I feel quite determined to make no charges which I can possibly avoid."

Word had reached the Board that the Shucks were shunned by the missionaries of other denominations in Macao; and perhaps Captain Benson had harped upon this also. At first there was a coldness between them and Shucks. They insisted on having the Shucks commune with them, and this the Shucks politely but firmly declined to do; nor would they witness the ceremony of infant baptism. Moreover, Mr. Shuck, being dissatisfied with Dr. Morrison's translation of *baptizo*, wished to make a translation of the Bible that would set forth the Baptist view on the subject. For these reasons, the other missionaries at first did not have any intimacy with the Shucks. Mr. Shuck believed, however, that in the long run they would esteem him more highly for being true to his convictions. In this he was right. In the letter just referred to, he says that the relationships between the missionaries of other Boards and the Shucks were now *most* cordial. In fact, Mr. Bridgeman became quite intimate with the Shucks. So frequent and brotherly were his visits that he seemed almost as one of the family. Dr. Parker had a horror of anything Baptist, but appeared well when face to face.

In July, 1841, Mr. Shuck had written that inasmuch as the Board would not answer inquiries as to where they should go, they would stay in Macao, not daring to move until permission should be granted by the Board. In November, 1841, he expresses great surprise on learning from the secretary that, "The Board wished no change in my location without consulting them, except to Bangkok." He had already explained this. They would have gone

to Bangkok but for the advice of Mr. Malcolm, the Board's missionary there. He did not believe either he or Mrs. Shuck could live in Bangkok.

At the end of the year 1841, Mr. Shuck rendered the following account to the Board:

Account rendered Treasurer Lincoln for year ending Dec. 31, 1841:

By salary of self and wife at 110 R's per mo.....	1320
By allowance for 2 children, 15 R's each.....	360
By allowance for one child 9 mos.	135
By school, medicines and all other incidentals.....	300
By 10 mos. house rent, having to pay one month in advance	500
By \$13.00 paid to Mr. Wms., for the Board \$14.00 for Mr. Dean, \$7.00 for Mr. Brown and \$20.00 for Mr. Davenport	120
By Portsmouth Church for Thos. Hume, Chinese Boy..	55
By Jane Maria, Chinese girl, Mrs. Keeling and Mrs. Sutton	25
	2,815

He had spent 75 rupees more than he had received, yet he had not drawn the \$15 contributed by the Virginia Foreign Missionary Society nor the \$28 from Miss Pollard. He does not charge to the Board at all the expenses of three of the Chinese children for the full year, and a fourth for four months, since they have lived with the family. Nine Chinese children have been in the school, and four additional children not Chinese. They continually have applications to admit other children, but cannot do so because of lack of funds.

Mr. Shuck was scrupulously accurate in all his financial transactions, and was determined that no charges should ever be justly brought against him on this account. Later, when the mission was enlarged so that it was necessary to organize it, Mr. Shuck steadfastly

refused to act as treasurer; but did consent reluctantly to act as secretary.

By March 24, 1843, Mr. Shuck seems to have learned how vastly the Board's attitude toward him had changed. Accordingly, he asks that a letter he had just written on March 16, of which he was ashamed, though he had reason to feel as he did, should be returned to him, or if the files should thereby be interfered with, those portions that should not have been written should be taken out. Strange to say, one letter from the Shucks lacks four pages—the only part of the file not complete. It is probable that in those pages Mr. Shuck reviewed the situation as he saw it, and set forth at length his grievances against the Board. Not only was this part of his letter of such a nature that Mr. Shuck was ashamed of it after he learned of the Board's changed attitude, but it was also of such nature that it would have been no advantage to the Board to have future generations read it. Both sides were now glad to have it expunged. With this deleted letter, still on file in New York, we may consider the misunderstanding between the Shucks and the Board a closed incident. The skies had now cleared. Some little debris, scattered here and there, was yet to be removed, but the storm was over, and the sun was shining. It is interesting to note that no word of the misunderstandings with the Board crept into the letters to loved ones at home. Only the sunshine of the days in China appeared in Henrietta's correspondence with the family and friends. She urged them to support the work through the Board and spoke of the Board only in the most cordial manner.

While this storm lasted, doubtless the Shucks often recalled that Henrietta's grandfather at one time

offered Mr. and Mrs. Shuck a whole plantation with domestics and everything if they would not become missionaries. However, they did not regret their choice. They still believed that the truth would reach the Board, and that they would be vindicated. But this period called for great sacrifices on their part. On April 10, 1846, after the Southern Baptist Convention had been organized and had taken over Mr. Shuck as its first missionary, Mr. Shuck let it be known, for the first time, that during the period we have been considering, he and Henrietta, in order to eke out an existence, had spent \$2,000 of their own private funds—every penny they had.

SUNSHINE

While it is true that during this period Henrietta's work was very heavy, and her spirits were often depressed, she was not altogether without physical, social, and spiritual recreation, for which she was deeply grateful. She was, for most of the time, in the habit of rising early and taking long walks before breakfast, "before the sun had risen to outdistance the moon and the stars." These walks were varied as much as practicable, so as to awaken new interests and added zest. Sometimes she merely strolled in the fields and over the hills, watching the sun rise, and enjoying the early morning breezes. Frequently the party was made up of the Shucks and Dr. Diver, and later on, little Lewis. On one particular morning all of these took a boat, rowed by two Chinese women, and in about twenty minutes landed at the Lappa, a large island just opposite their home. As they rested a moment, seated on bamboo stools, Dr. Diver remarked, "If there are any happy persons in Macao,

it is we three." Henrietta agreed. She said that certainly she was happy in her family and happy in her work. There was nothing special to be seen on the island. It was said to be inhabited by an uncivil set, and as it was known that on one or two occasions they had robbed a few persons who had visited the island, it was not deemed advisable to go among them. Henrietta and her party walked leisurely about until they were beginning to grow weary, when they seated themselves again in the little boat, and in fifteen or twenty minutes landed, in better health, in better spirits, and better pleased with each other, and more grateful to the Giver of all blessings for this additional gratification. She closes this account by saying, "I derived a great blessing from these morning walks. I wonder if Sue and Bell take such healthful exercise!"

Henrietta found opportunity also for considerable social recreation, which as a normal woman, she greatly longed for, and enjoyed accordingly, whenever she had such a privilege. She was exceedingly hospitable, even to strangers, and if she did not actually thereby entertain angels unawares, she at least had many pleasant guests. New missionaries coming out, whether of her own denomination or of others, found a temporary home beneath her roof. At one time she had two such families there. While these added to her domestic duties, they afforded her many hours of sweet social joy and fellowship. In her *Journal* she says: "I have spent a very pleasant evening at the hospital with our friends, the Hobsons (English missionaries), Mr. Milne, Mr. Bridgeman, Dr. Diver and Mr. Williams. I do so love to spend an evening occasionally in social conversation. It is doubly pleasant here, where we are deprived of so

many social delights." Not infrequently ships coming into the neighboring waters had aboard officers and passengers who met the Shucks and entertained them, and were entertained by them in turn. The U. S. Frigate, *Columbia*, and the sloop-of-war, *John Adams*, spent three months in China, and left for the Sandwich Islands August 6. The chaplain of the *Columbia*, Rev. F. W. Taylor, was brother to Rev. James B. Taylor who later became the first secretary of the Foreign Mission Board of the Southern Baptist Convention. Chaplain Taylor lived five weeks with the Shuck family, and they were much pleased with him. On another occasion Mr. Shuck, Henrietta and Lewis arose early and, accompanied by Captain Dominos and his wife, went for breakfast to the ship *John Peabody*, an American brig. Shortly before noon Henrietta and her party left the vessel, and after an hour's sail arrived at home, much pleased with the excursion. Captain Dominos, an Italian by birth, but a naturalized citizen of the United States, and his wife, a native of Boston, had been living in the family for some weeks and would remain with them another fortnight. They were exceedingly agreeable company. Mrs. Dominos was very pious, a member of the Dutch Reformed Church. Later on, when the *Brandywine* arrived, Henrietta went on board, and to her great joy found a number of Virginians. One of these, a young Mr. Walthall, made his home with the Shucks for quite a while, and proved a pleasant companion.

Once when Henrietta was too indisposed to finish a sheet in her *Journal*, which she wrote for Susan's benefit, Dr. Diver, who happened to be present, finished it for her. He says that of all classes of Christians, the missionaries can be the happiest. Separated from a large

circle of friends, brought together from various parts of the world, or, perhaps, from the same portion, thrown together in the midst of a multitude of foes, among those who can have no sympathy, no fellowship of feeling; they were brought into very close and intimate communion; they regarded each other *indeed* as *brothers* and *sisters* in Christ; they wept at *each other's* sorrow and rejoiced in each other's joy; they opened their hearts freely to one another, and were thus enabled to pray more fervently for each other. Oh, what happiness Christian missionaries were enabled, by the grace of God, to possess in the midst of their toils and trials! These latter were far surpassed by the pleasures which attached to their work when thus united.

In the matter of spiritual joys and recreation, also, Henrietta was signally blessed for one in a heathen land. Besides family prayers (in Chinese in the morning and English in the evening), she had the privilege of attending a preaching service in English once a week. Other services in Chinese rejoiced her heart also. In one of her letters she says:

"If I enjoy any meetings more than others, they are the monthly concert (of prayer). Then we meet particularly to pour out our petitions in behalf of the object to which our lives are dedicated; and we know that all over the world, where a band of Christ's disciples can meet, they are found assembled within the same twenty-four hours, for the purpose of seeking the same blessing. Prayer, then, like a volume of holy incense, arises to Jehovah's throne. I do so love to feel that others are praying for me; my father, mother, sister, all my Christian friends. It is indeed a privilege to be thus remembered by pious hearts."

The clouds of misunderstanding never hid the sunshine of the mutual love and understanding which existed

between Henrietta and her husband. Neither could the clouds obscure the sunshine of her joy in her children, her never-failing interest in letters from home, her occasional contact with congenial visitors from America or England, her constant association with missionary friends, her encouragement as the work prospered, and, above all, her daily and hourly communion with the Christ whom she served.

Trusting her Saviour, she went cheerily on her way singing,

“Through cloud and sunshine, Oh, abide with me.”

CHAPTER V

REAL MISSIONARY WORK IN HONG KONG

"A few more years and we shall have done with time. Oh, that we may work while we *can* work, and work *faithfully*."—From Henrietta's last letter.

ON March 19, 1842, the Shucks moved forty miles east of Macao and settled on the Island of Hong Kong. This place was taken by the English in 1840, and quickly developed into a city of importance. It was a healthy spot and afforded abundant opportunity for missionary labor. As soon as the English established a civil government in the Island of Hong Kong, there was a great influx of Chinese into the settlement. This, and the fact that all missionary operations could be carried on there beyond the influence of the Catholics and the Mandarins, led the Shucks, after much prayer, to leave Macao and take up their residence in Hong Kong. An important consideration in this move was Henrietta's health. As we have seen, her physician had advised a change. A trip to America had been contemplated, a free passage by the way of England had been offered, and it had almost been decided to accept the offer, but, after earnest prayer, they were led to Hong Kong instead of to America.

MATERIAL EQUIPMENT

Now that the Shucks were in Hong Kong, what were they to do? They had no money with which to purchase land and build houses. Mr. Shuck had an extensive

acquaintance among the foreign element in Macao and Canton, and his friends in those places had ever proved willing to assist in promoting the interest of missions. He prayed to the God of missions and applied to these friends. He drew up and had printed a statement which he laid before the foreign community in China, soliciting their pecuniary aid toward the erection of chapels and schoolrooms on the Island. Mr. Roberts' name also was inserted in the printed statement.

Upon application to Sir Henry Pottinger, Her Majesty's Plenipotentiary and Governor of the Island, His Excellency most generously made a free grant of land and subscribed fifty dollars toward the completion of one chapel. This land was the first mission property ever owned by any Protestant denomination in China. Another fifty dollars was given by Sir Thomas Herbert, K.C.B., Naval Commander-in-Chief of Her Majesty's forces in that part of China. The appeal to the community in general was met in the most liberal manner, there being subscribed by them in a very short time, for the objects set forth, upwards of \$1,700.

But, as a bolt out of the blue, came the sad news of the entire failure of Boyd and Company, the Agents of the Board, from whom the Shucks and other missionaries in these parts received their funds. Without money, and threatened with want, what were they to do? It was a dark and trying hour, but they felt sure that in some way God was in it all, and would bring it out to their good and his glory; and so it was. A well-educated gentleman, hearing of Mr. Shuck's situation, offered to pay his expenses over to Hong Kong, give him a comfortable house to live in and fifty dollars a month, if he would undertake with him the joint editorship, and

superintend the printing, of a paper which he wished to publish. Under the circumstances, Mr. Shuck accepted the position and engaged himself for one year. "Friend of China" was the name of the paper.

Mr. Shuck's missionary labors, however, were by no means suspended because of this arrangement. On May 5, 1842, he had the happiness of constituting a regular Baptist church in Hong Kong, with five members. By August 1, it had increased to nine, not including Mr. and Mrs. Dean, Mr. Roberts and one convert from Chek Chue, on the other side of the Island. The church admitted members of all nations and languages. On June 5, Mr. Shuck accepted a unanimous call to become its pastor. It was called the Queen's Road Baptist Church, and was the first Protestant church ever constituted in China. Mr. Shuck soon engaged builders, who began the erection of two chapels, one to be known as the Queen's Road Baptist Chapel, and the other as the Bazaar Baptist Chapel. It was his purpose, also, to build as soon as practicable a private residence for himself and family near the site of the first named chapel.

About two weeks after Mr. Shuck connected himself with the paper, he received a letter which stated that he and other missionaries of the Board were at liberty to draw on Alexander, Esq., for three fourths of their salary. As showing the utter self-abnegation of both Mr. Shuck and Henrietta, and their entire devotion to the cause of missions, we note the following from a letter of Henrietta to her father: "So much the better, for now (we could not do it before) we can commence building a mission house, spending on it all the money we can save, through the strictest economy, and which will be given to the Society, notwithstanding it is built in part by our

private funds. We do not wish for property. No, we feel that he who feeds the ravens and clothes the grass of the fields will provide for our children. I will not cherish one feeling otherwise. To the service of our heavenly Father we devoted *ourselves*, our *all*, and I feel strong faith in his precious promises. He will be with us to the end of our pilgrimage, and when we slumber in the tomb, the same kind care will, I believe, be extended to the dear objects of our love. It would be base in us now, after so many proofs of his faithfulness, not to trust him for our future."

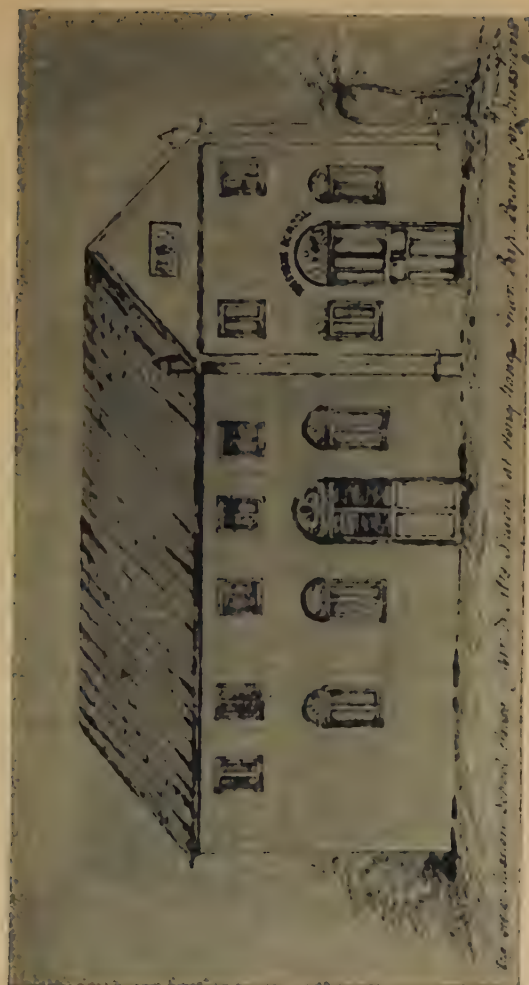
On the third Sunday in June, 1842, the Bazaar Chapel, being completed, was formally dedicated. It was of brick, thirty-five feet long, sixteen feet broad, two stories high, neatly finished and painted throughout. The chapel room was upstairs. Its front was of Venetian shutters and there was an open terrace in the rear, containing the necessary chairs and seats.

The lower story was occupied by a Chinese teacher and a block cutter, both professors of Christianity. There was below, also, an open five-foot veranda in front, immediately upon the street; also there were cook-rooms, etc., in the rear. It was a great convenience to have this lower room, which answered a great many useful purposes for a teacher, books, paper, printing blocks and types, and at this time containing about 30,000 Christian tracts and books belonging to the different missionaries in China.

The chapel was strategically located in the thickly settled upper Bazaar. The doors were open the whole of each day, and each applicant was readily supplied with books and instruction.

The Queen's Road Chapel was dedicated July 19, in the presence of a respectable and attentive congregation. The walls of this building were of stucco and were plastered and whitewashed inside and out. It was over seventy feet long and more than twenty-seven feet wide. It had a large vestibule, two neat vestry rooms, a cupola, a London-made bell, a camphor-wood pulpit, and rattan-bottom seats and chairs. It was floored and ceiled and was painted throughout; the floor being of a marble color, the ceiling of blue. To make the building as cool as possible, all windows were made the usual size of doors and reached to the floor, each having double Venetian shutters, painted green on the outside. There were, also, double, paneled doors, painted white, with glass in the upper part. The large front doors were secured by iron bolts and good English brass-knob locks. This chapel, also, was opened each day. A table with chairs about it and Chinese tracts on it was arranged in the delightfully cool and pleasant vestibule; and the native assistant, who lived in one of the vestry rooms, was always ready to converse, to preach, to give away tracts, and to refer special cases to Mr. Shuck. When the extreme hot season was over there was more public teaching, and much house-to-house visitation. Mr. Shuck held open conferences with the members of the church every Tuesday evening. These chapels were the first Protestant houses of worship to be erected in China.

There was also a third chapel called the How-Wan Chapel, but we know very little about it. When these chapels were completed and in use, Mr. Shuck had a neat folder printed announcing the services. These folders were presented to all strangers that visited the Queen's Road Chapel. A similar folder was in Chinese. A few



HENRIETTA'S SCHOOL HOUSE IN HONG KONG
(Courtesy of Dr. J. H. Franklin)

letter sheets were printed carrying these notices at the top. On one of these sheets Mr. Shuck wrote to the Board, but lest they should think him extravagant, he hastened to say that only a few of these had been printed, as the types were already set. He does not again use the letter sheet, evidently saving these as precious invitations to the religious services.

On October 3, 1842, the mission house was completed and the Shucks moved into it. It was beautifully located, between the two great Bazaars, within a stone's throw of 20,000 Chinese, commanding a fine view of the magnificent harbor, and very close to it. It was a substantially built house, with six good rooms, and with a wide-covered veranda hall around it, and a kitchen and out-houses attached. It cost \$800, of which \$300 was donated by the Shucks personally. This was Henrietta's first real home, after seven years of wandering. With deep emotions, they held a little service dedicating it to the Lord God and to the cause they loved. American Baptists now had in Hong Kong property to the value of \$8,000, and it had cost the Board only \$500.

Almost from the time of their arrival in China, Henrietta had Chinese children under her instruction. At Macao this school work was done in their home, or in a rented room. After her removal to Hong Kong she continued her school in this same manner until a friend offered Mr. Shuck \$120 a year if he would open a boarding school, and offered Henrietta a similar amount if she would open a girls' boarding school. A school house was erected, and such a school was opened on March 1, 1844, with fifteen promising little Chinese boys, from various towns. Five others were expected in a day or two. Henrietta had the promise of six girls, but none had

actually come at the time the school was opened. Five religious services a week were held in the school in Chinese. It was not until a few days after the opening of this school that Mr. Shuck was formally authorized by the Board to open a school, provided it did not cost the mission more than a dollar and a half a month for each pupil. At the same time Henrietta received a long-delayed answer to her request for authority to open a school. Up to this point the Shucks had acted on their own initiative, without any definite instructions from the Board in the matter. In May, 1844, there were from forty to fifty heathen children under daily instruction. Henrietta's girls were supported by the Mission, and so were Mr. Dean's boys, but the twenty Cantonese boys and their teacher were not.

The school almost immediately outgrew the facilities afforded by the little school house. Henrietta was so encouraged by these results and by the attitude of her friends toward the work that she issued a circular to the foreign community in China soliciting funds. She proposed to erect a new and substantial building, adequate to their needs as now revealed. The response to this appeal was so prompt and liberal that the proposed building was soon erected. It was finished without the cost of a dollar to the Board. The house was fifty-five feet long and twenty-five feet wide. It was two stories high. The lower story contained the school rooms in front, then the dining hall for the boys, and back of these another room, divided in the middle; in one division was the cook-room and in the other the staircase. The upper story contained one very large dormitory for the boys, one smaller room for the native teacher, and two or three other rooms for colporters and others. The school-

room contained thirty neatly made desks and seats, painted white. The floor was painted a dark brown color, the ceiling white, the inner doors and window frames and sashes also white, while all the outer doors and window frames were painted green.

There was in the schoolroom also a good and handsome clock, with mahogany case. The school opened with twenty boys and six girls. The native teacher and one of the pupils were baptized soon afterward. Six more girls were expected. The whole expense of the boys for board, clothes, stationery, books, etc., was met by the foreign community in China. This school building was formally set apart by appropriate religious services on September 23, 1844. Pupils from other mission schools were invited and came. Mr. Shuck opened the exercises with a few brief remarks, and then offered a prayer. Luk-seen-sang, one of the native preachers, made an address on the importance of diligent study. Dr. McGowan spoke on the duty of Chinese boys to love their country, the world and their God. Prayer was offered by Luk-seen-sang. After singing the Doxology, Rev. Mr. Ball pronounced the benediction. After this the tables were covered with various kinds of fruits and the blessing was asked by Chiu-seen, a native preacher of the London Missionary Society. When they had eaten, the assembly dispersed, all apparently well pleased with the occasion.

Thus we see that after the Shucks moved to Hong Kong, the mission there, in the short period of about two years and a half, had three chapels, a comfortable residence for the missionaries, and a school building that was their pride and joy. With such equipment for their work they hopefully faced the future.

FRUITFUL LABORS

The change of residence from Macao to Hong Kong decidedly improved Henrietta's health. Moreover, as Hong Kong was under the English Government, a protection was afforded its inhabitants that was not enjoyed in Macao. On the whole, she much preferred living at Hong Kong, though being in a new settlement it deprived her of many comforts and greatly limited her social life. Henrietta was the *first woman* foreigner to reside in Hong Kong. One other, a Mrs. Ramsey, came later. Being of a very sociable nature, Henrietta missed the fellowship she had enjoyed with missionaries with whom she had associated at Macao. But soon many of these also would come over to Hong Kong. As June came on, Henrietta found the heat very debilitating. Writing to her stepmother she says: "You have no conception of the heat of this and other Eastern climates. We feel incapable often to walk, stand or sit; indeed, the most difficult task I have to do sometimes is to eat my breakfast, so languid do I feel." Her little daughter was not well. In May, Henrietta had to take her to Macao for a change, and also to consult a physician, as there were none in Hong Kong at this time. The change proved helpful to her, but Henrietta was forced to exclaim again and again, "How much care and anxiety do these little dears cost their mothers!"

In a letter to her sister Isabella, written about this time, Henrietta expressed sympathy for some parents in Lancaster who had recently lost their children. She was so grateful that her sisters and brothers were still permitted to live. She could not expect, in a world of change and sorrow, to pass through life without feeling some of the heartaches others had experienced. She

might follow to their last resting place one or more of her dear children, she might live to hear of the death of her father, her sisters or her brothers; or what was worse than all, she might be bereft of her husband and left a widow in a foreign land. She knew not which of these evils might befall her, or whether she might fall a victim of disease and leave her husband and her dear children alone in this unfriendly world. But she felt assured of one thing, which often afforded her comfort, and that was that her times were in the hands of God, and that all things would work together for good to them that loved and served him. Why, then, should she worry as to the future? She would rejoice always, even in affliction. What would this world be without an interest in Christ? What but religion could bear us up under the trials of life? She would rely on Christ, resolving that, whatever others might do, she would love and serve the Lord.

The year 1843 brought Henrietta increased domestic burdens and anxieties. Mr. Dean and his family having moved to Hong Kong, took up their residence with the Shucks and greatly added to Henrietta's household duties. A young Chinese lad, who had embraced Christianity and had been baptized in Baltimore, Maryland, arrived in Hong Kong, and as he had no means of support, the Shucks took him in and shared with him their pittance. On March 14, Dr. McGowan arrived, and he, too, made his home with the Shucks. He bore kind letters from the Board, formally acknowledging for the first time that the American Baptists had a regularly organized mission on the soil of China. Dr. McGowan made his home with the Shucks until he went to Ningpo, to be in charge of a station there.

Little Jane, about this time, had chicken-pox. Soon afterwards another little girl, Mecha, was taken down with high fever. All hoped it was only chicken-pox, but a few days later the doctors pronounced it to be *varioid*. She was ill for two weeks and required Henrietta's constant attention. As she became better, Mrs. Dean was one day suddenly taken ill. Her fever raged beyond the power of medical skill to control for several days, when an eruption followed, which was pronounced *confluent smallpox*. In eight days from the time she became ill, she fell asleep in Jesus. Imagine the state of Henrietta's feelings with so many little children exposed to this dreadful disease. Mrs. Dean had been vaccinated, and it was feared that as vaccination had proved no security against smallpox in her case, it might not in the case of others in the household. Fortunately, no other case developed in the family. Mrs. Dean had been in perfect health, and of all in the house she seemed most likely to live. The morning before her attack she took a walk of several miles before sun-up, and, while sitting at the breakfast table, it was observed how well she looked and how rosy were her cheeks. She remarked that she felt great concern over Mrs. Shuck's health, and begged her to take early morning walks. In her death Henrietta sustained the loss of a companion and friend. Mrs. Dean had been kind enough to teach Henrietta's children and pupils two hours each day. They were making great progress, and the arrangement greatly relieved the overburdened Henrietta. Writing to Mrs. Keeling at this time, Henrietta says: "Pray for me, my dear sister, I may be the next victim of the destroyer. I feel, as Mrs. Newell said, 'This *mud-wall* cottage shake.' Oh, that I may be ready for its fall."

The work of the missionaries in Hong Kong was now prospering. The church which was constituted a year before, with only five members, now had twenty. The two chapels were completed and large congregations, both of Chinese and English, assembled to hear the gospel. Mr. Shuck was assisted by Mr. Dean and the ministers of other denominations in the English service, which was held three times a week in Queen's Road Chapel. Mr. Shuck preached at this chapel every Sunday afternoon and every Friday evening and three times a week held services in the Bazaar Chapel in Chinese, besides having family worship at night in Chinese, and in the morning in English, in his own house. Messrs. Roberts and Dean also had their services at the Bazaar Chapel in the Tie Chiu dialect. The truth seemed to be taking hold of the people. Mr. Shuck had recently baptized a merchant and his wife, and an English soldier; Mr. Dean had also baptized two, and there were still several likely prospects for the near future. One of these was little Jane Maria. The very thought filled Henrietta with joy, and she exclaimed, "Oh, if she should be saved, it will be worth all my toils and all my sacrifices. The joy will far outweigh all the sorrow it cost me to bid adieu to the land of my nativity, my father's house, the circle of brothers, sisters, and Christian friends, and I shall feel that to have been the humble instrument in snatching this tender lamb from the lion's den will cause me more happiness than to have gained the wealth of worlds. Shall I, oh, shall unworthy as I am, reach heaven and there meet any one of this people who, but for me, would have sunk to woe? The thought is too much for me—I cannot dwell on it."

Two years later, when Mr. Shuck brought his motherless babies to America for care, Jane Maria came also as a member of the family. While in Virginia, she satisfied the examining council that she understood the plan of salvation and had given her heart to Jesus Christ, her Saviour. Upon this public profession, she was accepted, and Dr. Jeter, who had baptized Henrietta fourteen years before, baptized the little Chinese girl, who had heard of the Christ through the teachings and example of the dear little missionary.

On March 23, Henrietta wrote to Mrs. Devan, expressing her thanks for \$50.00 for her school. She hoped the donor would receive a rich reward even in *this* world. She laments that for several months her health and circumstances had rendered it impracticable to increase the number of pupils in her school. At this time she had three children, two girls and one boy, these three being supported chiefly by her friends in Virginia. The \$50.00 which Mrs. Devan sent would be laid aside for another little girl whom she hoped soon to find. She would increase the number as the means of support increased. She was inclined to think the best plan for her to adopt was to take only such as had no parents. Her heart had been sorely grieved by having Akæ, one of her most promising and intelligent girls, taken away from her by evil parents, who had her feet bound at the advanced age of fourteen, and betrothed her to a worthless opium smoker, to marry within a year or two. In this connection, Henrietta says: "There are sore and bitter trials, my dear friend, which missionaries often feel. They toil and labor and are often discouraged—no good results from their efforts. We need great faith, *we* indeed are compelled to walk by faith alone." In the case of Akæ,

however, she would not despair, she would not feel that after all the instruction she had received, and after the many prayers which had been and which would yet be offered up for her, her soul would be lost. The seed which had been sown would, she hoped, spring up and bear fruit to the honor and glory of God. The girls she now had were her own; no heathen parents could force her from them, for they were both given to her and were both orphans. They had no friends or relatives, and she felt more anxious to bestow much labor on these two, inasmuch as she trusted it would not be "labor lost."

Jane Maria had been with her six years, and though she had manifested the greatest stupidity at first, her efforts now afforded great encouragement. She was making astonishing progress in her studies, and was one of the most amiable children she had ever seen, and gave evidence that she was not far from the kingdom of God. The other girl with her, Mecha, seemed very hard-hearted. She had been with Henrietta only a few months. God could subdue the hardest heart, and she hoped she might yet be permitted to see both of these girls come out and declare themselves on the Lord's side. In maintaining her school, Henrietta got what she could from personal friends, and the Board supplemented this with whatever funds were then necessary.

On May 28 the missionaries had the privilege of organizing another church, with Mr. Dean as pastor, known as the Tie Chiu Baptist Church of Hong Kong. There were now, in the mission, thirty-three stated Chinese services a week, besides occasional ones. Congregations were large and attentive, and several individuals afforded hope that they were earnestly beginning to inquire after the right way. The work among the foreigners was

most encouraging. Three persons had recently been baptized, and others seemed hopeful prospects.

In one of the letters home about this time, Mr. Shuck tells of the laziness and obstinacy of Julian Ahone, whom he had dismissed from his house to shift for himself. In another letter he tells of Julian Ahone's being released from prison, and employed by a commercial concern. By April, 1844, however, the Shucks had taken Julian back to give him another chance. He lived with the boys, assisted in teaching them, and in various ways helped Henrietta. It was hard to stray from the path of duty when near the devoted little worker. Ah Loo, the Chinese cook, Julian Ahone and, perhaps, others were steadied and strengthened by contact with her consecrated devotion to the cause.

During most of the year 1843 Henrietta's health was very poor. At the birth of her fourth child, Oscar Devan, she was on the verge of the grave, even her physician despairing of her life. But she was graciously spared, and was now able to attend to her domestic duties. It was evident, however, that under the enervating influence of the climate, and repeated attacks of the disease, her constitution was gradually being undermined. On the advice of her physician she visited Macao in July. She left the two older boys with their father, while she took with her the delicate little Henrietta and the infant, Oscar Devan. When she left America she weighed about one hundred pounds; she now weighed only eighty-five pounds. A visit to her homeland was suggested by some. To her sister Susan she wrote at this time: "My feeling with respect to visiting America is, the will of the Lord be done. If he wills it, most gladly would we turn our faces homeward; if not, most joyfully will we live

and die in China." Shortly after this, when members of the mission definitely proposed that she return home for a visit, she promptly declined to do so.

In September, 1843, she wrote a very feeling letter to her old teacher and friend, Mrs. Keeling, saying that she would never forget Mrs. Keeling's kindness to her and her sisters. A reward awaited her in a better world. How kind and tender had been her words, when she had corrected; it had been with so much love as to win rather than lose the affection of the pupil. Moreover, while almost everyone Henrietta had met with in her girlhood had endeavored to pour cold water on the little flame of missionary spirit which she cherished, Mrs. Keeling and her husband had fanned and enlivened it by their kind and judicious suggestions. Had the providence of God not placed her under their instruction, she sometimes thought the unkind remarks of others might have wounded her spirit so as to make her think God had not called her to this work.

Little Henrietta was still a delicate plant, and it was thought that this uncongenial climate might prove fatal to her. For eight months her condition had baffled the physicians, and the poor mother knew not what to do. A trip to Macao had no good effect. Still the fond mother hoped for the best and trusted that the cold weather would prove beneficial to the little child, as well as to her mother, who was almost always suffering in the same way. Mr. Shuck's health was remarkable. He was as strong as when in America, and was busy from early morn until late at night.

Just here Henrietta felt such a rush of blood to the brain that she was not able to finish this letter, so handed it over to Mr. Shuck for a postscript.

December 19 was Susan's birthday, and Henrietta writing to her on that day said: "How rapidly are we borne on by the wings of time! I can scarcely believe that you are *twenty-one*, and I *twenty-six* years old. A little while ago we were children together, enjoying the society of each other, and that of our dear parents, brothers and sisters. Years have glided on, and the present one finds us married and bearing the responsible, but delightful relation of mother. Time, however, with all its withering changes, has not diminished the sisterly affection existing between us." In this letter she speaks of having a large and extensive field of labor among the soldiers' wives and children. She visited them frequently, gave them books and prayed with the sick among them.

Although Henrietta's health had been weakened by disease, she began the year 1844 with characteristic energy and enthusiasm, and her prospects for usefulness were never brighter. In a letter to Susan in March, 1844, she tells us exactly how her hours were spent at that time. She regretted that, on account of her health, she slept so late that she could accomplish little before breakfast. By ten o'clock her duties of a private and domestic nature were all attended to, and from ten to twelve o'clock she taught ten Chinese lads, two Chinese girls, her two boys, and three European children, daughters of soldiers. Then she got something to eat—a cup of tea and a waffle—and rested a half hour. After this she sang and rocked her little daughter, Nettie, to sleep. Then she went around to see that everything was neat and tidy, after which she either read or wrote, or mended clothes, and attended to the instruction of the girls in needle work, etc. At four, they dined. After dinner she generally went out to see some of her missionary friends

for an hour's relaxation and fellowship. If Mr. Shuck was out, she often took the children with her, as she did not like to leave them to the care of the Chinese helpers. Returning home, they had tea, and chatted until eight o'clock, when she heard the little children read the Bible and had prayers with them. Mr. Shuck was engaged at the same time in another room with the Chinese servants, and any others who desired to attend his meeting. The children were generally in bed by half-past eight, and then Henrietta had a little while to herself. Sometimes in addition to these regular duties she found time to visit the soldiers' wives, pray with the sick among them, and distribute Bibles and tracts. On one Friday in each month she held a maternal meeting, taking with her all the children but the baby. Such were the routine duties of this devoted little woman. Sometimes there were interruptions, but not often. It will readily be seen that she had no time to be idle.

In another entry in her *Journal*, at this time, Henrietta speaks of the temptations of the missionary. She assured her friends at home that the devils dwelt in China as truly as in America. In a recent prayer meeting, one of the missionaries remarked that when he left America, he thought he had given up the world, but found he had not. His sinful heart still led him astray. It is very true, she continued, that missionaries are but *men* and *women*, and are no better than other Christians. Indeed, she thought that they had more to call their attention to worldly things than they had at home, and she added: "I know I have. We certainly have more trials—our servants lie, cheat and steal, and try us in a thousand ways. Our children are exposed, in some measure, to their influence, and we must continually keep them with us or

know that they are learning something sinful from the servants."

Henrietta evidently realized that in her enfeebled condition she might be taken at any time, and she "went softly." In her *Journal*, on March 29, she recalled that twelve months ago on that day, Mrs. Dean had died, leaving a bereaved husband and an infant daughter. Henrietta felt humble in the presence of her heavenly Father. Why was *she* spared? In writing to Susan, she said: "Nine or ten years ago, I looked upon the grave with pleasure. I almost longed to die, for then I felt that I should be at rest, and know no sorrow; but I feel different now—the cause is obvious. A *wife* and a *mother*! How strongly do these relations bind us to earth! I feel that my heart clings too fondly to my children and my husband; but love them as I may, I *must* give them up. I must close their eyes in death, or they mine." She would not have her friends think that she did not have a strong hope in Christ, for she did; she cast herself wholly and trustfully on him; but she did not want to die; she desired for many reasons to live. One was that she might comfort him who shared her best affections; another was that she might train up for heaven the little children God had given her; and yet another was that she might be the means of bringing into the fold of Christ many poor, deluded heathen. She wished she might see her loved ones at home again. But how soon might all her hopes be blasted! How vain the wish! Better leave it all to the wise and loving heavenly Father.

On March 31, her *Journal* recalled that she felt "excessively tired," and she spoke of her "debility of constitution." Then she goes on to mention that a young

lieutenant in the army had recently called to see her school, expressed himself as much pleased, and after he left had sent her fifteen dollars for its benefit. The father of this young man, Major-General O'Aguilar, had sent her twenty dollars without any solicitation on her part. Their friends in China were in general very kind and gave largely to worthy objects.

The entry in her *Journal* for April 4 tells of two Chinese gentlemen who had brought their daughters to her, one of them bringing a niece also, and placed them under her care; later another girl came, so that she now had the largest school she had ever had: it included six girls and twenty-six boys; thirty-two children in all. Then she exclaims, "Only think of it, Sue, so many mouths to feed! And do you imagine I have any time to be idle?" Truly her duties and responsibilities were great. She expected soon to have twenty girls, and to have an assistant teacher to share her burdens in caring for them.

She was never free from financial cares. Always the family "shopping" must be done carefully. Their winter clothing and their stationery could be secured much cheaper from a Mr. Lynn, of London, than they could get them in America. Henrietta bought a muslin cape for ten shillings, which would have cost her twenty-four shillings in America. Mr. Shuck paid five pounds for an overcoat, which would have cost him seven pounds anywhere else. Children's clothing, hosiery, etc., in like manner, could be bought to an advantage in London.

In a letter dated April 8, 1844, the following was set forth as their indispensable family expenses:

1 Cook at \$6.00 per month.....	\$ 72.00
1 Washerwoman at \$8.00 per month.....	96.00
1 Coolie at \$5.00 per month.....	60.00
1 Table boy, pantry servant,, etc., at \$5.00 a month..	60.00
1 Native woman for children	96.00
1 Horse and Keeper at \$7.00 per month.....	84.00
Tailor's bill for whole family per year.....	60.00
Food for self and wife and four children at \$1.50 per day	547.00
	\$1,075.00

Dr. Legge, of the London Missionary Society, built outhouses, a small schoolroom, and two or three small and contracted rooms for his family, and these cost him as much as the three missionary residences of the American Mission, together with their outhouses. Mr. Shuck explains as follows: "A little policy and a knowledge of the language enables us to build cheaply, substantially and comfortably. By a private effort I have the prospect of raising one hundred pounds in England for the purpose of building the schoolhouse into the form of an academy, having apartments for a few theological students, besides the regular school."

The school suffered so for want of books that they found it necessary, at great expense, to have a set of elementary school books copied by a Chinese with his pencil.

In addition to everything else, Mr. Shuck was now holding upwards of twenty Chinese services a week, and was greatly in need of just such a colleague as Dr. Divan. At length, on October 27, 1844, the Divans did arrive, and the Shucks were filled with rejoicing.

About this time Henrietta finished an article for the *Mother's Journal*, in which she tells of the obstacles in the way of instructing Chinese girls. From the beginning of her work Henrietta had exerted herself on be-

half of female instruction. At different times, by offering to feed and clothe them, she had succeeded in obtaining as many as five or six interesting girls, but after they had been neatly clothed and were just beginning to improve, their parents secretly took them away, and many of them were never seen by the missionaries afterward. Henrietta succeeded in keeping one girl three years by paying her mother two dollars a month, and feeding and clothing the girl. She was quick, and learned to read and write and compose in English very well. She learned something about geography and history. She possessed a great amount of religious knowledge, but did not yield to the gospel. She was, however, stolen away by her mother to be married to a worthless young man who was a desperate opium smoker. The girl wrote several letters to Mrs. Shuck, from which it was learned she had had her feet bound. On a visit to Macao, Mrs. Shuck saw her. She looked pale and sickly, and was in great pain with her feet. Her mother and friends upbraided Henrietta for having taught her that it was wrong to worship idols; they could not then get her to bow to their gods, neither would she work on Sunday. Henrietta felt encouraged to hope that the seed she had sown might yet spring up and bear fruit to the glory of God.

If it is remarkable that the material side of the mission in Hong Kong developed so quickly and substantially, it is even more gratifying that the spiritual growth was so rapid and so solid. The Hong Kong mission was in every way a decided success.

CHAPTER VI

TWILIGHT AND EVENING STAR

"She was one of those happy few who seemingly would, if they were translated thither with all their imperfections, scarcely interrupt the harmony of heaven."—Her old teacher, Rev. Henry Keeling, in the *Christian Index* of Georgia.

IN this chapter we shall first sketch briefly the rise and progress of the Baptist mission in China, and consider somewhat of its prospects at this time, looking at the field as Henrietta found it, and again as she was about to leave it.

THE DAY'S WORK

Mr. and Mrs. Shuck reached China in September, 1836. She had to land in Macao by stealth. Here they were carefully watched, both by the Chinese and by the Portuguese authorities. The difficult Chinese language had to be studied, and in a measure mastered. After this was accomplished, Mr. Shuck was prohibited from preaching in public. His ministrations were restricted to personal interviews and to the instruction of such persons as might visit his own house. For some years Mr. and Mrs. Shuck and Mr. Roberts were the only missionaries in the Chinese mission. The field was limited and strictly guarded.

We wonder if the first eight years of any pioneer missionary were ever more greatly blessed. The conversion and baptism of Ah Loo, the Singapore cook, in 1837, after

one year of instruction, was unusual, and even though he turned out to be an apostate, he rendered some service before his fall. Luk-Seen-Sang, the second convert, was a talented Chinese gentleman. He early became an active colporter and valuable assistant in the mission. Going into the interior for his family, he took a quantity of books and tracts with him and put them into circulation, preaching the gospel as he went. When he returned with his wife and daughters, he brought also an enquirer who was a literary man of no mean talents.

Another interesting conversion was that of Che-ho, who had been a Buddhist priest for nine years. He had been thirteen months under close and daily Christian instruction, and had been six months an applicant for baptism. He gave encouraging evidence of being a child of God. When he was very young, he lost his wife, and to find comfort resorted to idols; but the worship of them gave him no comfort. On visiting Hong Kong, the name in Chinese, on the Queen's Road Chapel, caused him to enter. He heard Mr. Shuck preaching in Chinese; and from that hour he resolved to forsake Buddha and worship the true God. Through his influence his younger brother had repudiated idols, and still later his father and mother, having taken up residence in Hong Kong, declared their belief in the true God and turned their backs upon idols. Che-ho was a man of excellent sense, read the New Testament and conducted private correspondence with his friends about religion. He was by no means a literary man, but was studying a short while every day with Mr. Shuck's teacher. He was a child of nature, of sincere and affectionate disposition, and very amiable.

A Chinese printer, a secretary in one of the provincial government offices in Canton, a herdsman in humble circumstances, Jane Maria, the little orphan outcast, a paper merchant, a tailor, a gardener, the father of Che-ho, the Buddhist priest—these and others from every condition of Chinese life made up the Baptist congregations of Queen's Road Chapel, Bazaar Chapel and Tie Chiu Church in Hong Kong.

No more interesting conversion has ever been recorded than the conversion of Yong-Seen-Sang. The syllables "Seen-Sang" are, in Chinese, a term of distinction and about like the old word "gentleman" in the name of "John Halifax, Gentleman," for instance. Such a man was Yong-Seen-Sang. For six years he had been Mr. Shuck's teacher, coming in and out of the home, inquiring into the Christian doctrines, observing closely the behaviour of the Christians. For a long time he studied the subject, and the missionaries prayed and taught and asked friends to pray that this cultured Confucian gentleman might accept Christ as his Saviour. Now Yong-Seen-Sang had come out in open profession of Christ and was on his final trial of two months' preparation for baptism. In 1846 Mr. Shuck made a trip to America to bring two of his children and make arrangements for their education. At this time he brought along with him, also, Yong-Seen-Sang. Together these two visited a great many of our churches, where immense congregations gathered to greet them. Yong-Seen-Sang seemed to grip the popular imagination, and he aroused intense enthusiasm wherever he went. Somebody had a portrait of him painted, and it may be seen today hanging in a conspicuous place in the University of Richmond. From that time until his death, the salary of this splendid



YONG-SEEN-SANG

Chinese preacher was paid by the Woman's Society of Henrietta's dearly loved church, the First Baptist of Richmond.

Mr. Shuck had done a noble work, had developed some helpful workers, and had been joined by other missionaries from America. He scorned noise and bustle, but delighted in genuine, constructive work. He laid broad, deep and strong foundations. While the converts under his ministry included even the humblest and most ignorant Chinese, he reached also the more intelligent, enlightened and influential classes, and some of these developed into invaluable native preachers and helpers. Wherever Mr. Shuck labored in China, his work was of this solid and substantial character. The author well remembers a conversation with the late Dr. R. J. Willingham, the Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention. We were speaking in commendation of the glorious work of Matthew Yates. Dr. Willingham said, "Yes, I would not take away one whit of the glory that rightly belongs to Yates; he was a grand man and did a glorious work, but it must be remembered that *Yates built on Shuck's foundation.*"

Mr. Shuck was able to develop into the great and useful missionary that he was, largely because of encouragement and help he received from Henrietta; and he would have been the first to acknowledge the debt. She was the joy of his life and the pride of his heart. She was the companion of his toils, cheering him in his moments of depression, stimulating him in his highest efforts, and giving wise counsel in all his undertakings.

She had a fund of common sense and tact. This was manifest in her personal contact with the heathen in her

regular work. It was manifest in her opening a school and in the manner in which she conducted it. Much of the success of the mission was due to the sensible and tactful way in which she mingled with the foreign community in Macao and in Hong Kong. When the Presbyterian missionary, Mr. Bridgeman, was inclined to be distant and cold, she invited him to a meal, again and again. Mr. Bridgeman saw in Mr. Shuck a Christian and a gentleman, and in Henrietta a gentlewoman refined by grace. The charm of the Shucks' home circle soon disarmed prejudice and won esteem, and Mr. Bridgeman became a real friend to the family. He was not the only one, however, to come under the spell of this charm. Numerous other residents of the foreign community in China were thus won as friends to the Shucks and to the mission, and some were then won to Christ. When the Mission was especially in need of funds, they cheerfully and liberally responded. In this way nearly all of the Baptist Mission property in Hong Kong was secured, at almost no cost to the Board. In the last analysis, it was due chiefly to the charm of this little Virginia gentlewoman, who gave herself just as she was to the Master.

This same force was felt mightily in the work with the natives. Henrietta reinforced her husband in appealing to the fine sensibilities of the Chinese gentleman. Thus the Shucks were able not only to win to Christ the poor and illiterate Chinese, but also quite a number of Chinese gentlemen and scholars. And this was, in a great measure, due to Mrs. Shuck's kindness, courtesy and tact. Only eternity can tell what part she had in the success of the mission.

She meant much, also, to the other missionaries with whom she labored. A pioneer herself, she graciously wel-

comed others as they came, accorded them the generous hospitality of her home until they could make other arrangements, gave them the benefit of her experience, and in every way encouraged and helped them. She meant much to the native women of Macao and Hong Kong. She visited them in their homes, interested herself in their problems and helped them to solve them; won their confidence and affection; and then in winsome manner told them of a Saviour's love. She meant much to the children about her, especially to those who were so fortunate as to be in her school. For years afterward, many of them would rise up to call her blessed. She meant much to her loved ones and friends in the homeland. She meant much to the churches that contributed toward her support. She meant much to the great cause of missions in general. She wrought well.

THE TWILIGHT'S GLOW

"And now the day is over,
Night is drawing nigh,
Shadows of the evening
Steal across the sky."

On September 15, 1844, she wrote her last letter to her sister Susan. As the summer weather was passing, her health seemed to revive and she wrote her sister that she was perfectly well, and went through a vast amount of labor and fatigue each day. She again pours out her heart and sisterly affection to Susan. Then she speaks of the number of earnest inquirers around them and the inexpressible joy it afforded to be able to point to the Lamb of Love. She was realizing now the joy she had anticipated when leaving behind the loved ones of her native land. She felt a pardonable pride and joy in her

husband, who was now more devoted than ever to his labors. Indeed, she felt great anxiety for him; he was not looking well, and was doing the work of four men. She looked forward to the coming of Dr. and Mrs. Devan, who would truly prove valuable helpers in the work. Her school was prospering. The girls were daily improving in their studies and in habits of neatness and industry, in which they were so deficient when they first came to her. When the Devans should come she hoped Dr. Devan would take the boys and let her and Mrs. Devan teach the girls. Their new schoolhouse was just completed, and being on their premises was very convenient to them.

On October 28, 1844, Henrietta wrote her last letter to her father. She expresses thanks for the presents he had sent out by the Devans. The articles sent her were just those that were needed, and had she been by his side when he secured them, she could not have made a better selection. The following will give us an insight into the family life of the Shucks: "I had been so much excited by the arrival of our good friends," she wrote, "that I determined to put by your letters and the trunk till next day, but as my nerves calmed a little, I thought I might venture to read one of twenty letters which we received. So I retired to my room and opened one which chanced to be from dear ma', in which she said, 'One article in the box will, I presume, please you more than anything *he could* have sent.' I said to my husband who was standing by, 'Oh! it must be his portrait, let me open the trunk.' 'No! No!' said he, 'wait till tonight, when all is quiet.' 'But I must, I *must*' (not *I will*, mind you). 'Brother Devan has the key,' he continued. Off I went and soon prevailed on Brother Devan to give me the key,

and the trunk was opened. First one parcel, then another was unwrapped, till at last I found the portrait. And now you will wish to know what I think of it. My first remarks were, ' 'Tis not pa,' no 'tis not. Where is the expression of his countenance? Why, it is some old man.' Mr. Shuck then took it and exclaimed, 'Why, it is pa' *precisely!*' So you see we don't always agree. However, Brother Devan placed it so as to let the light fall in a certain way on it, and I saw a resemblance of my father's face, though time indeed has been at work on you, and has increased mightily the careworn look. Dr. Devan thinks it a good likeness, and I love to look at it. Yes, I love to gaze on the representation of that dear face which I shall never again possibly behold in the flesh. I prize it highly, and consider it as a precious gift. Oh! if it could speak, how much would I say to it!"

This letter was written on her birthday. "Yes, my dear Pa," she says, "I am today twenty-seven years old, fast, fast growing old. You would see great changes in me now. I feel quite old, with so many 'olive plants' around me. Oh, that I grew better as I grow older!" Then this letter to her father closes with these words, "And now, my beloved Pa, farewell! May you long, long be spared to your family and to the cause of God. Do what you can for China."

Henrietta's last letter to her family was dated October 30, 1844, and was addressed to her stepmother. In it she says: "I rejoice to be able to say that recently, more than ever, I have enjoyed the smiles of the Saviour; I have felt so much happiness, so much joy, in committing all my cares into the hands of him who, I know, cares for me. How delightful to know that God is our friend, and that all things shall work together for our good. I

have not been free from care and trouble; for with so large a family as mine there must necessarily be great anxiety; but, I trust, I have been able, by special aid of heaven, to bear up under all. At one time I had two families (missionaries) living with us, and thirty children; besides I had to instruct the children, and superintend all, and I often felt sad and pressed down with care." Toward the close of this letter she says, "If all be well, you shall hear from me *particularly* in the course of two or three weeks. I hope to have good news for you."

Her last letter of all was to her old pastor and friend, Dr. J. B. Jeter. Assuming that this letter was the last thing from her pen, Dr. Jeter afterwards wrote these beautiful words, "Rest, dear hand, thy work is finished. Thou hast often, at the bidding of a generous heart, and under the guidance of an enlightened intellect, wielded a pen to weariness, to interest and instruct the young, to convey to friends assurances of affection and sympathy, to impart consolation to the hearts of the afflicted, to plead the cause of China's benighted and perishing millions, and to exhibit to sinners the beauty, mercy and faithfulness of the ascended Saviour. But never more shalt thou grasp a pen. For years thou hast been laboriously employed in clothing the naked, feeding the hungry and training the young minds of China for usefulness and heaven. Now all thy toils are ended. The hand that greeted, with so much cordiality, the missionaries newly arrived in a pagan land, the stranger from every quarter of the globe, which Providence cast within its reach, and the ignorant and degraded heathen, will very soon, cold and pallid, repose in the grave. Rest, then, dear hand, thou hast finished thy labors and received an honorable discharge."

As Henrietta approached the time of her fifth confinement, she seems occasionally at least to have had a presentiment that she should not survive her season of trial. After her death there was found among her papers a note which was apparently written two months previously, and in which she said: "I am so strongly impressed with the idea that some great and calamitous event is about to befall me, that I cannot but write it down. *What* it is, only God knows. I feel a presentiment that *something* is going to take place, *something* dreadful. O Lord, prepare me for all that thou art preparing for me. Help me to take every dispensation of thy providence as for my *good*." This dread seems not to have been constant, for at times she was cheerful and hopeful about the future. Yet this presentiment did sometimes dominate her feelings. In view of it she became more fervent in prayer, and more earnest in her work, and her spiritual life ripened rapidly. She arranged everything as if she believed her earthly pilgrimage was about to end. After her death, even every drawer, all her little boxes, with all their various articles, were found to have been arranged with singular neatness and order.

THE EVENING STAR

And now the twilight has passed, the darkness has descended, the stars are out. We can do no better than to let Mr. Shuck speak the sad word about her end, which he does in the following letter to his father-in-law.

Hong Kong, November 29, 1844.

Dear, Dear Father:

I wrote you a hasty note two days ago, just as the mail, via England, was closing, and nerved my bleeding heart to announce to you the sudden death of our thrice

precious Henrietta, your first-born daughter, the hallowed wife of my youth, and the mother of my children.

I mentioned in my last note that for six months past and up to within three hours of her departure, our precious one enjoyed unusual health. Her illness came on at 10 o'clock on the night of the 26th inst. Before calling the doctor, she requested me to join with her in prayer, and taking her hand in mine, I knelt by her couch, and at every sentence of my prayer she gave my hand a most affectionate pressure. The doctor came at twelve o'clock at night. At two o'clock a fearful and sudden prostration took place, and every effort and prayer and remedy proving unavailing, at three o'clock her pure spirit winged its flight to the bosom of the God and Saviour whom she so ardently loved and laboriously served. For months she was in the habit of expressing to us all, in a singular manner, her presentiments that she would not survive the close of the present year, but no gloomy doubts about her soul were ever noticed. Her mind was engaged in prayer to the last, and as there was scarcely a pain or a struggle, but purely sinking and prostration she literally fell asleep in Jesus, yea, almost like Enoch, translated, for having walked with God, he took her in kindness to himself, without the usual suffering and distress. . . . She seems to have passed away like a glorious meteor, and her light still shineth. Her countenance in death assumed a heavenly smile, and her body was deposited in the tomb by the side of her endeared friends, Mrs. Dean and Mrs. Ball. It was, it is said, the largest funeral which has ever taken place in this colony, so widely was she loved and esteemed by all classes, high and low, foreign and native. The European Police Corps came and claimed the sad privilege of being permitted themselves, about forty in number, to bear her remains to the grave. She is gone to the realms of light, taken away from the toils, anxieties and ills of life, with her Saviour and her own fond mother. It is the Lord that has done it. God, I know, has done it in kindness to her and to us all, and for his own glory, and

yet the tremendous stroke almost slays me. . . . She was a most faithful, devoted, affectionate wife and mother, a laborious missionary, and warm-hearted friend of all. Her prayers and anxious labors for her children and the heathen will not be in vain. I never knew one whose faith was stronger. She was a believer in minute Providence, and her devotions were punctual and her confidence in God unwavering. Oh! she was a being of love and a lovely being!

In haste, but in deepest affliction,
Your stricken son,
J. LEWIS SHUCK.

The funeral service at the home was conducted by Dr. Devan. At the grave the Reverend Mr. Brown delivered an appropriate address and offered a prayer. On the Sunday following, at the eleven o'clock services, Mr. Gillespie of the London Missionary Society preached at Hong Kong, with special reference to Henrietta's death, from the text, "Blessed are the dead which die in the Lord," etc. Reverend Mr. Devan preached at night at the Queen's Road Chapel from the text, "Lo, I am with you always, even unto the end of the world." At Macao, Rev. Mr. Lowrie, of the American Presbyterian Mission, preached from the text, "Ye shall know hereafter," etc. All the Chinese services on this Sunday, in connection with the Baptist Mission, were made to bear directly on the subject, and seem to have been wonderfully blessed of God in the spiritual results that shortly followed.

For a long time Henrietta had been in the habit of using as companion to her Bible a copy of *Gems of Sacred Poetry*, which Mr. Shuck had presented to her. After her death, he found in it, pencil-marked with her own hand, whole poems, verses, stanzas and words, touching death and heaven, adopted as expressing her own sentiments on these subjects. Here is a poem, for instance:

"Lord, it belongs not to *my* care,
Whether I die or live,
To love and serve thee is *my* care,
And this thy grace must give.

"If life be *long*, I will be *glad*,
That I may long obey:
If life be *short*, I am not sad,
I long to be away."

At a meeting of the Chinese Mission, convened for the special purpose, December 4, 1844, suitable resolutions were adopted, expressing the sympathy and esteem of those who had been most closely associated with her in missionary labors.

Dr. Devan wrote Mrs. Shuck's father a letter of sympathy. On his arrival in China, he and his wife had found Mrs. Shuck quite well, and had been graciously welcomed in her home while theirs was being prepared. Two things about her departure impressed him. One was, she was taken immediately from Christian *work* to Christian *joy*. A short three hours elapsed between doing the work of the Lord on earth, and reaping its reward in glory. Another thing that impressed him was that, of all the departures from life he had ever witnessed, hers was attended with the least physical suffering, and was exactly the *kind* that the most perfect wisdom could have devised, in order that it might be attended by the least interruption to the mission. Had she had a long illness, it might have kept her husband from discharging the numerous and weighty responsibilities.

A young Mr. Walthall, who had been sick almost unto death in her home, and had been nursed back into life by her, wrote her father a letter of condolence. Among other things he said that during his illness, she was his friend, companion, confidante, nurse, and that in their conversations they often spoke especially on two subjects

of mutual interest; of the past, which lay *behind* them; and the still higher theme of that heavenly home *before* them, where they humbly hoped to meet in the future.

Soon after the news of Henrietta's death was received in this country, Dr. J. B. Jeter conducted a special memorial service in her honor, at the First Baptist Church, Richmond, Virginia; and to a large congregation delivered a funeral sermon from the same text that Mr. Gillespie had used in Hong Kong—Revelation 14: 13, "Blessed are the dead which die in the Lord," etc.

A simple granite slab marks the grave of Henrietta. Like a similar spot under the famed "Hopia Tree" in Burma, this spot will ever be dear to missionaries and successive generations of native Christians. The following is the inscription:

HENRIETTA

First American Female Missionary to China,
DAUGHTER OF
The Rev. Addison Hall of Virginia, United States,
CONSORT OF
The Rev. J. Lewis Shuck, Missionary to China,
FROM THE

American Baptist Board for Foreign Missions

She was born October 28, 1817

Married 8th September, 1835

Arrived in China September, 1836

In the prime of life, in the midst of her labors, and in
the meridian of her usefulness, suddenly, but peacefully,

SHE DIED AT HONG KONG, NOVEMBER 27, 1844,

Aged 27 years.

Hallowed and blessed is the memory of the good.

THE SOUL OF HENRIETTA

As in our Lord himself, so in Henrietta Hall Shuck, there was a remarkable blending of strength and gentleness. From her mother she inherited a mild disposition, but from close fellowship with the Lamb her natural

gentleness was refined by grace. In like manner she inherited from her father some unusually strong traits of character; but as she walked with the Lion of the tribe of Judah, this strength was increased and sanctified. Like her blessed Master, she was as gentle as a lamb, and as strong as a lion.

She was not strong in body, yet it is remarkable what she endured when circumstances forced her to bear innumerable and unusual burdens. But she was strong in intellect, in sensibilities, and in will.

Her mind was strong and vigorous, and remarkably well balanced. At school she did well in her classes, and won the commendation of her teachers. Her articles in the *Missionary Magazine*, under the general title of "Sketches of China," show carefulness of research, skill in arrangement of material, and clearness and forcefulness of diction. One who recently read these articles says that it would be hard to find, even in our day, a better book on China.

Given a subject to write upon, she quickly coordinated her thoughts and wrote rapidly. As an instance, Dr. Jeter tells of the following case:

On one occasion, her husband complained of weariness and an incapacity to prepare for a pulpit service which he was engaged to perform. She playfully proposed to compose a sermon for him. Without a minute's delay, she took a sheet of paper and her pencil, and having selected for the text these words, "I pray thee have me excused," began the sermon as follows—"Numerous as are the excuses which sinners make, when urged to embrace the gospel, they may all be reduced to *three*. The *first* is, that they have no time to attend to religion; the *second* is that they do not know how to become religious;

and the *third* is that they are not *able* to become so. Want of *time*, want of *knowledge*, or want of *power* is pleaded by all. Foreseeing that they would make these excuses, God determined that they should have no reason to make them. By giving them the *Sabbath*, he has allowed them time for religion; by giving them his *Word* and *messengers* to explain it, he has taken away their excuse of *ignorance*; and by offering them the assistance of his *Holy Spirit*, he has deprived them of the pretense of inability; and thus he has obviated all their excuses, and at the last day every mouth will be stopped and the whole world stand guilty before God."

The foregoing is a literal extract from Henrietta's notes in pencil. Dr. Jeter says that she continued her remarks through several pages, which show originality, simplicity and adaptation to usefulness.

Henrietta was strong in her sensibilities. Her feelings were ardent, deep and constant. She had a lovely disposition. All who knew her loved her. At school she was a favorite with the pupils. At home and abroad she quickly made friends and held them fast. She was capable of *being* a friend, true and tried; and others appreciated this and responded to it by becoming her friends. She was unselfish, thoughtful and kind. She loved people, but she loved God more.

Especially was Henrietta strong in will. Will is the center and core of personality; when it is strong there is strength and character, and when it is weak, there is feebleness of soul. She steadfastly set her face to go as a missionary to China, and there to deny herself and take up her cross daily and follow her Lord, and to stay there and give her entire life to his work, and nothing could swerve her from this purpose. It was at Waverly, in

March, 1834, that she definitely made her life choice; she was only sixteen years old at that time; yet she adhered to this purpose ever afterward. She was no quitter. She went out as a missionary, and she *stuck*. She died in the harness.

Henrietta's gentler virtues were equally noteworthy. Some of them were but the reverse side of her strong will. She deliberately subordinated her will to three others—the will of her father, the will of her husband, and the will of her God. By submitting her will to her father's, she became a dutiful daughter. By submitting her will to her husband's, she became an ideal wife. By submitting her will to God's will, she became an obedient servant of Christ, and gave herself up to a life of self-sacrificing service to God and to man. And she became a *trustful* Christian. This is one of the outstanding characteristics of her life. It made her go cheerily on her way. What mattered it that trials and difficulties were thick in her path? Her heavenly Father placed them there, and they were for her good. On one occasion, in the midst of unusual trials, she cried out, "It is sweet to know that all things work together for good to them that love the Lord." With dauntless trust and cheerful smile, she went through life with song.

Henrietta was a faithful soul. She could be depended upon. She was faithful in all the relations of life, as a daughter, sister, wife, mother, neighbor and friend. Her character was a symmetrical one, with all her graces finely balanced.

Over all her other graces, Henrietta wore the becoming cloak of humility. She was far from having any sense of superiority, any pride of opinion, any self-righteousness. She quoted that passage about the heart being

deceitful above all things and desperately wicked, and added, "*especially mine is.*" In an humble way she mingled with her fellow men and tried to do them good. Nor did she have any exalted notions about the character of her work. She spoke of it as her "little mite." As Moses wist not that his face shone, while it was perfectly apparent to those about him, so Henrietta "wist not" what a blessing her life and labors were to others. But she did accomplish a remarkable work. As the mother of educational missions in China, she started something. And that which she started has grown and spread to vast proportions in our day. In like manner, her other missionary labors bore fruit while she lived, and the fruitage has increased since her death. This little woman, at once so gentle, so strong, so faithful, so sensible and tactful, and withal so humble, put in motion influences for good that shall go on in ever-widening circles until they reach the uttermost shores of time. "Her light still shineth." Like Abel, she being dead yet speaketh; and the sum and substance of her message that sounds forth to generation after generation is found in a sentence from her *Journal*:

"What is there below heaven worth living for but to serve the Lord?"

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